Imam al-Mahdi
In the Holy Quran

Translation of

Al-Mahajjah
fima Nazala fi l-Qa'im al-Hujjah

Compiled: Sayyid Hashim al-Bahrani
Translated: Badr Shahin

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In The Name of God
The Beneficent, The Merciful

Publisher's Foreword
Recognition of the Imam

The principal element of religion in the sight of Islam is recognition of God. Stating this fact, Imam Ali ibn Abi-Talib is reported to have said:

> "The foremost in religion is recognition of God."[1]

Without true recognition of God, faith is worthless and even unreal. Ramifying from recognition of God is recognition of God's Prophet, followed by recognition of the Twelve Imams nominated to the political and religious leadership of the faithful nation by God's Prophet, who received this command from God Almighty.

Recognition of God is hierarchical; that is, it has various ranks. The highest rank of recognition of God is to believe in Him as the One and Only God.

Likewise, recognition of the Holy Imams has various ranks. Yet, each rank may serve as representing a certain aspect of the Imams' existence, roles and guidance.

In this respect, the Holy Prophet Muhammad—God's peace and blessings be upon him and his family—is most authentically reported to have said:

> "He, who departs this life before having recognized the Imam of his time, has as though he died as ignorant non-Muslim."[2]

Thus, recognition of the Imam is one of the necessary principles of religion in Islam. It is tantamount to, or at least inseparable part of, recognition of God Almighty and the Holy Prophet. The Holy Prophet introduced those who fail to recognize the Imam of their times during their lifetimes as having not believed in Islam and having not embraced Islam; that is, they are not deemed Muslims.

Just as recognition of God has various ranks hierarchically, so too does recognition of the Imam have various ranks. Some of these ranks are follows:

---

[1] *Nahj al-Balaghah*, sermon no. 1.

[2] Abu-Dawoud al-Tayalisi, *Musnad*, p. 259.

One rank is to know the Imam as simply as possible. That is, to know him by name, believing that this person is one of the Twelve Imams, without being necessary to know all the other details. This rank of belief in the Imam connects man emotionally with the Imam to make him believe that the Imam is the one and only person from whom man should take the details of his religion, both the theoretical and the practical.

Another rank is to know the history of the Imam in details. That is, to get to know the Imam's life account and stages and to have acquaintance with the events through which the Imam passed throughout his lifetime.

A third rank is to recognize the Imam faithfully and believably. That is, to have familiarity with the Imam's personality and to recognize believably all the issues by which the Imam is characterized singularly. For example, it is to exert all efforts to investigate the Imam's Divinely granted infallibility and inerrancy and review all the sources and evidence of such singular characteristic, to search for all proofs on the Imam's authority over all beings and to understand them convincingly, in addition to the origin and scope of such authority over the particles of nature and the details of the Islamic legislation. Also, it is to search for evidence on the Imam's principal role in guidance to God, in his capacity as God's representative on earth, as the one and only person to have been entrusted with all affairs appertained to God Almighty, as the best possibly existent being to have committed and abided by God's commands and prohibitions, and as the most ideal and perfect human being who enjoys all perfections in their most comprehensive forms.

Needless to say, this rank is the highest and most excellent rank of recognition of the Imam. Therefore, in its most profound aspect, the Holy Prophet's aforesaid declaration must have referred to this rank. Recognition of the Imam is advancing towards perfection, and it cannot stop at a certain level, thus preventing man from feeling that he has reached the climax of recognition.

The more aspects man discovers concerning recognition of the Imam, the more demanding he becomes that he feels that he is in desperate need for more information about the Imam and the truths about him.

In many sacred texts, the Holy Imams have been introduced so fabulously that one would believe that such texts have been speaking of the third rank of recognition, and this rank must be the very one required from man.

In one of the most comprehensive texts, that described the Holy Imams and

proclaimed some parts of their realities, their extraordinary positions in the sight of God Almighty and human beings' duties towards them, may be the famous salutatory prayer known as *al-Ziyarah al-Jami'ah al-Kabirah*. This outstanding masterpiece comprises eloquent and well-expressed phrases expressing the highest ranks of obedience and submission to the Holy Imams as well as profession of their great and lofty ranks. It is reported from one of the Holy Imams; namely, Imam Ali ibn Muhammad al-Hadi, the tenth Holy Imam. Let's quote a few paragraphs of this prayer to have some idea about the Holy Imams' unsurpassable rank and eminence:

> "God's peace be upon you, O Household of Prophethood, location of the Divine mission, frequently visited by the angels, destination of the Divine revelation, core of mercy, hoarders of knowledge, ultimate degree of forbearance, origins of generosity, leaders of all nations, sustainers of bounties, foundations of the dutiful, pillars of the upright, maintainers of God's servants, props of the lands, doors to true faith, trustees of the All-beneficent God..."

The current book is concerned with pointing out the holy Quranic verses revealed about the twelfth Holy Imam whom God Almighty preordained to be occulted from views for a period none knows and defines except Him, the Almighty. This Imam will lead a global revolution against injustice, thus spreading justice on earth for the first and last time. His name is Muhammad, the son of the eleventh Imam al-Hassan al-Askari.

The book is arranged according to the order of the Holy Quran, mentioning exclusively the verses that speak of Imam al-Mahdi and then quoting the Prophetic and Imamic texts that explained these Quranic verses, to prove that the issue of Imam al-Mahdi is not a legend or folklore. Rather, it is the most verified fact that all Muslims believe in, even though they may differ in secondary details. Moreover, all religions support this fact, though giving it different names and details.

Finally, we hope that the gentle readers will find this book helpful, leading them to deeper understanding of the issue of the occulted Imam al-Mahdi, God's peace and blessings be upon him and his immaculate forefathers.

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Introduction

In the Name of God, Most Gracious, Most Merciful

All praise is due to God the All-persistent and Ever-living. It is HE Who knows all things, has absolute power over all possible things, and does whatever is best for the beings.

God's peace and blessings be upon Muhammad the supremely highest in honor over all creatures, and upon his family, whom God has chosen over the inhabitants of the heavens and the earth.

To start with, I—Hashim son of Suleiman al-Husseini al-Bahrani, the servant of, and the ever-needy to, God the Self-Sufficient—say:

This is a book of meticulous material comprising superior examples taken from verses of the Glorious Book of God (i.e. the Holy Quran), to which falsity cannot come from neither before nor behind it, since it is a revelation from God the All-Wise and Most Praised. All these Quranic verses speak of the Rising Imam, descendant of the Holy Prophet Muhammad, God's peace and blessings be upon him and his family. He is the namesake of his grandfather, God's Apostle—God's peace and blessings be upon him and his family—and he also carries the same nickname of him. He is the son of al-Hassan al-Askari, son of Ali al-Hadi, son of Muhammad al-Jawad, son of Ali al-Ridha, son of Musa al-Kazhim, son of Ja'far al-Sadiq, son of Muhammad al-Baqir, son of Ali Zain al-Abidin, son of al-Hussein al-Shaheed, son of Ali ibn Abi-Talib the Commander of the Faithful. God's peace and blessings be upon his father and forefathers. He is the Imam of this age and time and he is the Authority of God and the representative of HIM amongst HIS servants in this time.

I have compiled this book, collecting its material from the Quranic exegeses of the Ahl al-Bayt (the Holy Prophet's family). However, some Quranic verses have been revealed in praise and mention of his immaculate forefathers and him. Therefore, I would quote a part of the narration that is about the Rising Imam alone. As for the other parts of the same narration that mentions his forefathers, I recommend the gentle reader to refer to it in my other book, entitled: "*Al-Burhan fi Tafsir al-Qur'an,*" for this book is tantamount to a

collection of the narrations reported from the Ahl al-Bayt. So, I have entitled the current book: *Al-Mahajjah fima Nazala fi'l-Qa'im al-Hujjah* (The Clear Path on the Revelations about the Rising Imam and Authority).

God is sufficient for us, and HE is the Most Excellent Patron.

SURAH AL-BAQARAH

Surah al-Baqarah 2, verses 2-3

God Almighty states in the Holy Quran:

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

"Alif. Lam. Mim. This is the Book. There is no doubt about it. It is guidance for the pious ones, who believe in the unseen, establish the prayers, and spend out of what WE have provided for them."

[1] Ibn Babawayh[1] wrote: Ali ibn Ahmed ibn Muhammad al-Daqqaq (May God be pleased with him), narrating to us, said: Muhammad [or Ahmed] ibn Abi-Abdullah al-Kufi, narrating to us, said: Musa ibn Imran al-Kufi, narrating to us, reported his uncle al-Hussein ibn Yazid on the authority of Ali ibn Abi-Hamzah who, in turn, reported Yahya ibn Abi'l-Qasim to have said:

I asked [Imam] Abu-Abdullah [al-Sadiq] about [the meaning of] God's saying [in the Holy Quran]:

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

"Alif. Lam. Mim. This is the Book. There is no doubt about it. It is guidance for the pious ones, who believe in the unseen..."

He answered:

> The *pious ones* are the partisans (i.e. Shia) of [Imam] Ali. And the *unseen* is Imam al-Mahdi the occulted and God's authority over HIS servants."
>
> The proof is these words of God the All-exalted:

وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ

"They say: 'Why is not a sign sent down to him from his Lord?' So, say: The

---

[1] i.e. Sheikh al-Saduq.

unseen belongs only to God. So wait: I am waiting alongside you. [10:20]"[1]

[2] Ibn Babawayh also wrote: Muhammad ibn Musa ibn al-Mutawakkil (May God have mercy on him), narrating to us, said: Muhammad ibn Yahya al-Attar, narrating to us, said: Ahmed ibn Muhammad ibn 'Isa narrated to us on the authority of Umar ibn Abd al-Azeez on more than one of our brethren-in-faith who reported Dawoud ibn Katheer al-Raqqi to have said: [Imam] Abu-Abdullah [al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

لِّلْمُتَّقِينَ ۝٢ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ

"...the pious ones, who believe in the unseen..."

This includes those who believe and have faith that the rise (i.e. reappearance) of the Rising Imam is true.[2]

[3] Through his chain of authority, Ibn Babawayh also reported Jabir ibn Abdullah al-Ansari to have quoted a Prophetic tradition in which the Holy Prophet referred to the Twelve Holy Imams, including Imam al-Mahdi. Jabir thus said:

God's Apostle—God's peace and blessings be upon him and his family—said: Blessed shall be those who act patiently during the occultation of him (i.e. Imam al-Mahdi). Blessed shall be those who steadfastly persist in their love for the Imams. It is these whom God has described in HIS Book as:

لِّلْمُتَّقِينَ ۝٢ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ

"the pious ones, who believe in the unseen..."

And it is these who are the true party of God. Behold! Most surely, the party of God are the triumphant indeed.

---

[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 340.

[2] *Ibid.*

Surah al-Baqarah 2, verse 148

God Almighty states in the Holy Quran:

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ

"Hasten to do good works. Wherever you are, God shall bring you all together."

[1] In his book on Quranic exegesis (*tafsir*), Ali ibn Ibrahim wrote: My father narrated to me on the authority of Ibn Abi-Umayr, on the authority of Mansour ibn Younus, on the authority of Abu-Khalid al-Kabuli who said:

[Imam] Abu-Ja'far [al-Baqir] said:

By God I swear this: I do see coming that the Rising Imam leans to the Black Stone [on the Holy Kaaba (House of God)] and beseeches God to grant him his right. He then says:

"O people! If any of you argues with me with regard to God, then I am closer to God than everyone else.

O people! If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else.

O people! If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else.

O people! If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else.

O people! If any of you argues with me with regard to Moses, then I am closer to Moses than everyone else.

O people! If any of you argues with me with regard to Jesus, then I am closer to Jesus than everyone else.

O people! If any of you argues with me with regard to Muhammad God's Apostle, then I am closer to Muhammad God's Apostle than everyone else.

O people! If any of you argues with me with regard to God's Book, then I am closer to God's Book than everyone else."

He then heads for the Standing-Place [Abraham's Station, a monument

adjacent to the Holy Kaaba], offers a two-unit prayer, and beseeches God to grant him his right..."

[Imam] Abu-Ja'far [al-Baqir] then added:

By God I swear this: It is he (i.e. Imam al-Mahdi) whom is introduced in God's Book as the distressed one. God thus states:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ

"Is not HE Who answers the distressed one when he calls HIM, and removes the distress...? [27:62]"

The first to swear allegiance to him (i.e. Imam al-Mahdi) shall be the Archangel Gabriel, followed by the three hundred and thirteen men. Those of whom who will have already started their journeys towards him, will join him. But those who will have not yet started their journeys, will be moved to him from their own places. And this is the meaning of these words of [Imam Ali] the Commander of the Faithful: "... these are those whom shall be moved to him from their own places."

And this is the interpretation of God's saying [in the Holy Quran]:

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا

"Hasten to do good works. Wherever you are, God shall bring you all together."

The expression *good works* means the Divinely commissioned leadership of the Prophet's family and the obligatory loyalty to them.

On another occasion, God Almighty states in the Holy Quran:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ

"And if WE delay penalty for them till a group counted out ... [11:8]"

What is meant by this *group counted out* is the [three hundred and thirteen] companions of the Rising Imam. They shall join him altogether at one time. I swear this by God. When he comes to the desert, the army of Sufyani[1] will face him. Then, God will command the earth to swallow up the feet of Sufyani's troops. And this is the interpretation of God's saying [in the Holy Quran]:

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[1] Sufyani (a descendant of Abu-Sufyan, the archenemy of the Holy Prophet Muhammad) is the archenemy of Imam al-Mahdi. Details of this man and his movement can be found scattered in various traditions on the rise of Imam al-Mahdi.

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ

"If you could but see when they will quake with terror. But then there will be no escape for them. And they will be seized from a position quite near. And they will say: We do believe now in it..."

That is, they will say: We now believe in the Rising Imam al-Mahdi.

وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

"...But how could they receive faith from a position so far off, seeing that they did reject it entirely before, and that they continually cast slanders on the unseen from a position far off? And between them and their desires, is placed a barrier..."

That is, their desire not to be tormented.

كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ

"...as was done in the past with their partisans. [34:50-4]"

That is, those who lived before them and rejected the truth, so God destroyed them.[1]

[2] Muhammad ibn Ya'qoub reported Ali ibn Ibrahim on the authority of his father who reported Ibn Abi Umayr on the authority of Mansour ibn Younus on the authority of Isma'eel ibn Jabir on the authority of Abu-Khalid who reported [Imam] Abu-Abdullah [al-Sadiq] to have said:

God Almighty states in the Holy Quran:

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ

"Hasten to do good works. [2:148]"

Here, *goo works* stand for the loyalty to the Ahl al-Bayt.

HE the Almighty also states:

أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ

"Wherever you are, God shall bring you all together."

This is an indication of the three hundred and thirteen companions of the Rising Imam al-Mahdi. By God I swear this: These are the *group counted out* [mentioned in the Holy Quran]. By God I swear this: They shall gather at the same time, just like clouds of autumn (when they gather at the same

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 205.

time).[1]

[3] In his famous book, *Kitab al-Ghaybah*, Muhammad ibn Ibrahim, known as Abu-Zainab al-Nu'mani wrote: Abd al-Wahid ibn Abdullah ibn Younus, telling us, said: Muhammad ibn Ja'far al-Qurashi, narrating to us, said: Muhammad ibn al-Hussein ibn Abi'l-Khattab narrated to us on the authority of Muhammad ibn Sinan [on the authority of Dhurays] on the authority of Abu-Khalid al-Kabuli who reported [Imam] Ali ibn al-Hussein and [Imam] Muhammad ibn Ali, peace be upon them, to have said:

> The Missed People (*fuqada'*) are certain persons who will be taken from their beds and moved to Mecca the next morning. And these are the intended in God's saying [in the Holy Quran]:
>
> أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا
>
> *"Wherever you are, God shall will bring you all together.* [2:48]"
>
> They are the companions of the Rising Imam.[2]

[4] He, al-Nu'mani, also wrote: Ahmed ibn Muhammad ibn Sa'eed ibn Uqdah, telling us, said: Ali ibn al-Hussein al-Taymali, narrating to us, said: al-Hassan and Muhammad, the two son of Ali ibn Yousuf narrated to us on the authority of Sa'dan ibn Muslim on the authority of someone who reported al-Mufadhdhal ibn Umar to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> "When permission for reappearance is granted to the Imam, God the Almighty and All-majestic shall call out with the Imam's name in Hebrew. Immediately, his three hundred and thirteen companions will be presented to him. They will gather just as the clouds of autumn gather at once. These are the bearers of the standards. Some of them will be taken suddenly from their beds at night to find themselves present in Mecca the next morning. Others will be seen walking on clouds at daytime. They will be known by their names, their fathers' names, their nicknames and their lineages."
>
> I, al-Mufadhdhal, asked the Imam, "May God allow me to sacrifice myself for you! Which of these groups are bearing greater faith?" to which the Imam answered:
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> "The ones walking on clouds are. They are the ones described as the Missed People. Describing their manners, this Quranic verse was revealed:

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 313.

[2] Al-Nu'mani, *Kitab al-Ghaybah*, p. 168.

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

'Wherever you are, God shall will bring you all together. [2:48]'"[1]

[5] He, al-Nu'mani, also wrote: Ahmed ibn Muhammad ibn Sa'eed, telling us, said: Narrating to us, Ahmed ibn Yousuf said: Isma'eel in Mahran narrated to us on the authority of al-Hassan ibn Ali on the authority of his father; and Wahab on the authority of Abu-Basseer said:

Explaining this Quranic text:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

"Wherever you are, God shall will bring you all together, [2:48]"

[Imam] Abu-Abdullah [al-Sadiq] said: "This Quranic verse was revealed about the Rising Imam and his companions. They will gather without a predefined date."[2]

[6] Abu-Zainab al-Nu'mani also wrote: Abu-Ja'far Muhammad ibn Ya'qoub al-Kulayni, narrating to us, said: Ali ibn Ibrahim ibn Hashim on the authority of his father; and Muhammad ibn Yahya ibn 'Imran on the authority of Ahmed ibn Muhammad ibn 'Isa, narrating to us, said: Ali ibn Muhammad and others, narrated to me on the authority of Sahl ibn Ziyad on the authority of al-Hassan ibn Mahboub who said: Abd al-Wahid ibn Abdullah al-Mawsili narrated to us on the authority of Abu-Ali Ahmed ibn Muhammad Abu-Nashir who reported Ahmed ibn Hilal on the authority of al-Hassan ibn Mahboub who said: Umar ibn Abi'l-Miqdam narrated to us on the authority of Jabir ibn Yazid al-Ju'fi who said:

Within a long discourse in which he mentioned the signs of the advent of the Rising Imam, [Imam] Abu-Ja'far [al-Baqir] said:

"... Then, God will bring together the three hundred and thirteen men, representing the companions of the Rising Imam. God will gather them to join the Rising Imam without a predefined date. They will meet together just like the clouds of autumn when they gather spontaneously.

Jabir! These companions are the ones intended by the Quranic verse that God Almighty mentions in HIS Book, stating:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

"Wherever you are, God shall will bring you all together. [2:48]"

They will swear allegiance to him (i.e. Imam al-Mahdi) in the area between

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[1] *Ibid.*

[2] *Ibid.* p. 127.

the Corner [of the Holy Kaaba] and the Standing-Place [of Prophet Abraham]. The Rising Imam will hold a document written by God's Apostle, peace be upon him and his family. His descendants have received it as legacy from one generation to another."[1]

[7] Ibn Babawayh wrote: Ahmed ibn Muhammad ibn Yahya al-Attar (God be pleased with him), narrating to us, said: Abu-Ja'far narrated to us on the authority of Muhammad ibn al-Hussein ibn Abi'l-Khattab, on the authority of Muhammad ibn Sinan, on the authority of Abu-Khalid al-Qammat, on the authority of Dhurays, on the authority of Abu-Khalid al-Kabuli who said:

[Imam] Ali ibn al-Hussein [Zayn al-Abidin] said:

"Those missed from their beds are three hundred and thirteen men, the same number of the Muslim warriors of the Battle of Badr. They find themselves in Mecca the next morning. And this is the interpretation of these words of God the Almighty and All-majestic:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

'Wherever you are, God shall will bring you all together. [2:48]'

These are the companions of the Rising Imam, peace be upon him."[2]

[8] Ibn Babawayh, again, wrote: Muhammad ibn Ali Majilawayh (God be pleased with him), narrating to us, said: My uncle Muhammad ibn Abi'l-Qasim [on the authority of Ahmed ibn Abi'l-Qasim], on the authority of Ahmed ibn Abi-Abdullah al-Barqi [al-Kufi] who reported his father on the authority of Muhammad ibn Sinan on the authority of al-Mufadhdhal ibn Umar who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

"God the Almighty and All-majestic states in the Holy Quran:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

'Wherever you are, God shall will bring you all together. [2:48]'

This Quranic verse was revealed about the Missed People. They are some of the companions of the Rising Imam. They will be missed from their beds at night to find themselves gathering in Mecca the next morning. Some of them will join Mecca walking on the clouds [in the daylight]. They will be known by their names, their fathers' names, they nicknames and their lineages."

I, al-Mufadhdhal, asked, "May God accept me as sacrifice for you! Which

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[1] *Ibid.* p. 150.

[2] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 654.

group of them are the most faithful?" to which the Imam answered:

"Those walking on the clouds in the daylight are."[1]

[9] Al-Ayyashi wrote: Jabir al-Ju'fi is reported to have said:

[Imam] Abu-Ja'far [al-Baqir] instructed:

"Stick to your place. Do not move a single foot or a single hand before you see a number of signs, which I will hereinafter mention to you. These signs will take place in one year. You will see a caller calling out in Damascus and you will witness the earth swallow up one of its villages, causing part of its mosque to fall down. Then you will see the Turks pass by it to keep moving towards the Arabian Peninsula. Meanwhile, the Romans proceed until they settle down in al-Ramla. This year will witness conflicts in each spot of the Arabs' lands. The people of Levant will be divided into three groups. One group is led by the As'hab (the redheaded), another by the Abqa' (the speckled), and the third by Sufyani (a descendant of Abu-Sufyan). The earlier will be supported by the Dhanab al-Himar[2] clan of the Madhar tribe, while Sufyani will be supported by his maternal uncles, the Kalb tribe. Sufyani, and those allied with him, will overcome the Dhanab al-Himar clan and will kill such a great number of them that none before them had ever been killed so cruelly. Another man (probably a leader) will present himself in Damascus, but his allies and he will be killed in such a great number that none before them had ever been killed so cruelly. The man will be from the Dhanab al-Himar clan. To this great conflicts, the Holy Quran has referred, stating:

فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ ظَلَمُواْ مِنۡ عَذَابِ يَوۡمٍ أَلِيمٍ

'But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day. [19:37]'

Then, Sufyani and those supporting him will appear. Their one and only concern will be to annihilate the descendants of [the Holy Prophet] Muhammad and their partisans. I swear by God that he will send a battalion to the city of Kufa and they will severely kill and crucify some people of the partisans of [the Holy Prophet] Muhammad's family. Then, an army from Khorasan will come towards the city of Kufa and station at the shore of the River Tigris. Then a weak man from the loyalists to the

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[1] *Ibid.* p. 672.

[2] Literally, the Arabic term *Dhanab al-Himar* means the donkey's tail.

Prophet Muhammad's family will rise followed by a group of people, but he will be slain at the outskirts of the city of Kufa.

Sufyani will then send another battalion to the city of Medina wherein a man will be killed. Al-Mahdi and al-Mansur will then flee from the city. The descendants of Prophet Muhammad (peace be upon him and his family), all of them the young and the old, will be arrested. None of them will be saved from prison. The battalion will then leave the city of Medina, chasing for these two men. Al-Mahdi will leave the city just as Moses did, full of fear and apprehending, until he arrives in the city of Mecca. The army of the enemies will follow him. When the army, which is the army of destruction, reach the desert, the earth will swallow them up so fiercely that none of them will survive, except one of them who will report the news of their destruction. Then, the Rising Imam will stand up between the Corner of the Holy Kaaba and Abraham's Station and offer a prayer. Once he, and his aide, accomplish the prayer, he will deliver a speech in which he will say: 'O people! I am now seeking the help of God against those who wronged us and deprived us of our rights and entitlements.

If any of you argues with me with regard to God, then I am closer to God than everyone else.

If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else.

If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else.

If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else.

If any of you argues with me with regard to Muhammad God's Apostle, then I am closer to Muhammad God's Apostle than everyone else.

If any of you argues with me with regard to God's prophets, then I am closer to God's prophets than everyone else.

If any of you argues with me with regard to God's Book, then I am closer to God's Book than everyone else.

I now bear witness, and so do all other Muslims on this day, that we have been wronged, chased, banished, transgressed, taken out of our homes, properties, families, and persecuted. Behold! Now I seek the help of God and every Muslim.'

Then, I swear by God, there will come three hundred men and a few

others, amongst them there will be fifty women, to gather in Mecca without a preplanned appointment. They will gather suddenly just like the gathering of the clouds of autumn. They will follow one another. And this is the interpretation of God's saying [in the Holy Quran]:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'Wherever you are, God shall will bring you all together. For God has power over all things. [2:148]'

Then, a man from Muhammad's descendants will say to him, 'Leave this place, for this is the town whose people are oppressors.'[1]

He, along with those three hundred men and a few others who are with him, will leave the city of Mecca. They will have sworn allegiance to him in the area between the Corner of the Holy Kaaba and Abraham's Station. He will have with him a document from the Holy Prophet, as well as his standard and his (personal) weapon. His aide will be with him too. A caller in Mecca will call out his name and the Heavenly document he bears with him. All the inhabitants of earth will hear the call. He is the namesake of a prophet of God. If you doubt him, you will not doubt the document of God's Apostle (peace be upon him and his family), as well as his standard and weapon, and the pure-souled descendant of al-Hussein, peace be upon him.

And if you still doubt these, you will not doubt the cry that comes from the heaven declaring his name, God's document that he bears with him, and the names of some deviating persons from Muhammad's family. In fact, Muhammad's family have their own standard, while all others have their different standards.

So, stick to your place and do not follow any of these until you will see a man from the descendants of [Imam] al-Hussein, holding with him the document, standard and weapon of God's Apostle. The document of God's Apostle was transferred to [Imam] Ali ibn al-Hussein who bequeathed it to Muhammad ibn Ali. God does whatever HE wills.

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[1] This might be an indication of this Quranic verse:

الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

"*... those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors.* [4:75]"

So, stick to these ones relentlessly and forever. Beware of following the others whom I have just mentioned. The man from al-Hussein's descendants will rise accompanied by three hundred supporters and a few others and holding with him the standard of God's Apostle. He will be heading to the city of Medina. When on his way to Medina he passes by the desert, he will say, 'This is the very place of those whom God commanded the earth to swallow up.' And this is the interpretation of God's saying [in the Holy Quran]:

أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾
أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ

'Do those who plot evil deeds feel safe that God will not have the earth swallow them up, or torment come upon them from where they do not notice it? Or lest HE should overtake them as they bustle around and they cannot prevent it. [16-45-6]'

When he comes to the city of Medina, he will send away Muhammad ibn al-Shajari, just as Prophet Joseph did.

He then moves to the city of Kufa and stays there for a long time as God Almighty wills. Finally, he will govern the city.

He then moves towards al-'Adhra' town,[1] followed by his companions after a big number of people will have joined him. At that time, Sufyani will be at the al-Ramla Valley. The two will face one another there. That day will be the day of converts when some people who were supporters of Sufyani will change their situation and join the other party. Likewise, other people who were supporters of Muhammad's Family will change their situation and join Sufyani's army. These people will have always been with al-Mahdi but they will then change their loyalty and join Sufyani.[2] Thus, every group will join the party they believe in.

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[1] According to al-Fayruz'abadi, al-'Adhra' is a town near Damascus.

[2] These, who were with Muhammad's Family but they change their loyalty and join Sufyani, are the group of al-Hassani. A descendant of Imam al-Hassan, al-Hassani will rise from Khorasan, calling people to join Imam al-Mahdi. So, al-Hassani will have met Imam al-Mahdi at the city of Kufa and sworn allegiance to him. The narration used the term "Muhammad's descendants" to describe al-Hassani and his group just because this group and their leader called people to be obedient to their leadership and to pay homage to them. This fact is indicated by some narrations that have informed of this matter openly. The gentle reader may refer to the different chapters dedicated to the

[Imam Ali] The Commander of the Faithful said: 'On that day, Sufyani and all those with him will be slain and no single one of them will survive killing. On that day, the true loser is the one who missed gaining anything from the spoils the Kalb Tribe.'

Al-Mahdi then returns to the city of Kufa to settle there. He will buy and free all Muslim slaves, pay off the debts of all Muslim insolvents, give back the rights of all wronged Muslims, give the blood money of all slain Muslims to their relatives, and pay off the debts of all killed Muslims. When he distributes money amongst his subjects, he will follow nothing but pure prerogative. So, right will be his course and principle. He will continue doing so until he fills the earth with justice and fairness after it would have been filled with injustice, wrongness, and transgression. His family and he will take for home the Rahba, which was in past times the home of Prophet Noah. It is truly a blessed place. Generally, Prophet Muhammad's descendants take for home only blessed places, and they are killed on blessed places only. They are the true successors to the prophets and they are fully blessed and immaculate."[1]

[10] Through his chain of authority, al-Ayyashi quoted Abu-Saminah to have reported a freed servant of Imam Abu'l-Hassan as saying:

I once asked [Imam] Abu'l-Hassan [al-Ridha] to explain to me these words of God Almighty:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

"Wherever you are, God shall will bring you all together. [2:148]"

The Imam said:

By God I swear this: The interpretation of this Quranic verse is this: When our Rising Imam rises, God Almighty will gather to him our partisans and loyalists from the different countries.[2]

[11] Sheikh al-Mufid, in his book *al-Ikhtissass*, quoted Amr ibn Abi'l-Miqdam on the authority of Jabir al-Ju'fi who said:

[Imam] Abu-Ja'far [al-Baqir] said to me:

"Jabir! Stick to your place and do not move a single hand or foot until you

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rise of al-Hassani in the different books on Imam al-Mahdi's occultation and reappearance.

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 65.

[2] *Ibid.* p. 64.

see these events, if you only live to see them. The first of these is the dispute between the members of this dynasty (i.e. the Abbasid Dynasty). I do not believe that you will live to see this event. But you may narrate it after my passing away. A caller will call out from the sky. A voice will come to you from the side of Levant, announcing conquest of the city. One of the towns of Levant, named al-Jabiya, will be swallowed up by the earth. A part of the right side of Damascus Mosque will fall down. Some apostates will rise from the side of Turkey, followed by a chaos from the side of the Roman lands. The Turkish apostates will advance to occupy the Arabian Peninsula. The Roman apostates will advance to settle down in the town of al-Ramla.

In that year, Jabir, very much disorder will cover each land from the western side. Levant will be the first land to be ruined. Three different groups will fight each other, and the people of Levant will divide amongst themselves, each party following one of these three groups. They are the group of the As'hab (the redheaded), the group of the Abqa' (the speckled), and the group of Sufyani (a descendant of Abu-Sufyan). When the latter meet the group of the Abqa', they will fight against each other so fiercely until the group of Sufyani will kill the Abqa' and all those with him. Sufyani then kills the As'hab. Then, Sufyani's one and only concern and aim is to head for Iraq. His army pass by Qarqisiya[1] and kill a hundred thousand men of the Giants. Sufyani then sends a seventy-thousand soldier army to the city of Kufa where they will kill, crucify and capture its people.

Meanwhile, troops will come from the side of Khorasan, covering all cities hurriedly. With them there will be some companions of the Rising Imam. A non-Arab man of the inhabitants of Kufa will rise, but the commander of Sufyani's army will slay him in a place between the cities of Hira and Kufa.

Sufyani will then send another battalion to Medina. So, al-Mahdi will flee the city heading for Mecca. As the commander of Sufyani's battalion will be informed of al-Mahdi's having left the city of Medina, he will send troops to chase him. But the troops will fail to catch him. So, al-Mahdi will enter the city of Mecca full of fear and apprehending, just as Prophet Moses the son of Amram did.

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[1] Circesium, currently Deir ez-Zor in Syria.

The commander of Sufyani's army will be stationed in the desert. A call from the sky will come: 'O Desert! Destroy these people!' Responding, the desert will swallow all of them up except for three men from the Kalb Tribe whose faces God will turn to their backs. About these three, God Almighty revealed in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ

'O you who have been given the Book! Believe that which WE have revealed, verifying what you have, before WE alter faces then turn them on their backs... [4:47]'

At that time, the Rising Imam will be at Mecca, leaning to the Holy Kaaba, seeking its succor and calling out: 'O people! We do pray for the help of God and the help of those who will respond to us. We are the family of your Prophet [Muhammad]. We are the closest of all people to God and to Muhammad, peace of God be upon him and his family. If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else. If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else. If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else. If any of you argues with me with regard to Muhammad, peace and blessings of God be upon him and his family, then I am closer to Muhammad than everyone else. If any of you argues with me with regard to God's prophets, then I am closer to God's prophets than everyone else.

Is it not that God says in HIS All-wise Book:

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

'Verily, God did choose Adam and Noah and the descendants of Abraham and the descendants of Amram above all the nations. Offspring, one from the other; and verily God is All-hearing, All-knowing. [3:33-4]'

I am truly the living copy of Adam, the hoarded copy of Noah, the well-selected copy of Abraham, and the best copy of Muhammad. Behold! If any of you argues with me regarding God's Book, then I am the closest of all people to God's Book. Behold! If any of you argues with me regarding the traditions and conduct of God's Apostle, then I am the closest of all

people to the traditions and conduct of God's Apostle. So, I now adjure by God everyone who hears my words to convey them to those who have not heard them. And I now beseech you in the name of your duties towards God and your duties towards HIS Apostle and you duties towards me—for you do have duties towards me; and this is the duty of my kinship to God's Apostle, which you are bound to regard—to help us and defend us against those who wrong us. We have often been horrified, wronged, sent away from our homes and sons, transgressed, deprived of our entitlements, and replaced by people of falsity. So, regard God as to how to treat us. Never disappoint us. And support us so that God will support you.'

Then, God Almighty gathers for him his companions whose number is three hundred and thirteen men. God will gather them without a preplanned appointment. They will join him suddenly and at the same time, just as clouds of autumn when they gather suddenly. And, Jabir, this is the interpretation of God's saying in the Holy Quran:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'Wherever you are, God shall will bring you all together. For God has power over all things. [2:148]'

They will pay homage to him in the area between the Corner of the Holy Kaaba and Abraham's Station. He will have with him the will of God's Apostle, which his forefathers inherited from one another.

Jabir! The Rising Imam is one of the descendants of al-Hussein ibn Ali, peace be upon them both. God shall arrange all of his affairs at one night.

Jabir! If people doubt all that, they cannot doubt his being a descendant of God's Apostle and his being the true heir of the Knowledgeable Persons who inherited knowledge from one another. And if people doubt that too, they cannot doubt the call that will come from the sky, announcing his name, his father's name, and his mother's name.[1]

[12] In his book *al-Ihtijaj*, Sheikh al-Tabarsi quoted Abd al-Azheem al-Hassani, God's pleasure be upon him, to have said:

I, once, asked [Imam] Muhammad ibn Ali ibn Musa [al-Jawad], "O my lord! I do expect that you are the rising Imam from the descendants of the Prophet Muhammad, who will fill the earth with justice and fairness after it has been

[1] Sheikh al-Mufid, *al-Ikhtisas*, p. 256.

filled with injustice and wrong."

In reply, the Imam said:

> "All of us—the Imams—are rising Imams. We carry out and put into practice the commands of God. And all of us are guides to the true religion of God. Yet, the Rising Imam amongst us is the one at whose hands God will purify the lands from disbelief and rejection of God. It is he who will fill the earth with justice and fairness. His birth will be concealed from people. His person will be occulted from their views. And it will be forbidden to them to pronounce his frank name. He is the namesake of God's Apostle. And he will hold the same epithet of God's Apostle. The earth will be folded for him. And all unpassable ways will be made easy to pass for him. His companions will join him at one time. Their number is the same number of the warriors of the Battle of Badr; that is, three hundred and thirteen men from the different parts of the earth. And this is the interpretation of God's saying [in the Holy Quran]:
>
> أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
>
> *'Wherever you are, God shall will bring you all together. For God has power over all things.* [2:148]'
>
> When this number of faithful men is completed, God will make public his issue. And when the number of his soldiers is completed, he will reappear by God's permission. The number of his soldiers will be ten thousand men. Since then, he will keep on slaying God's enemies until God the Almighty and All-majestic will be pleased."

I, Abd al-Azheem, asked, "Sir, how will it be known that God's pleasure has been achieved?" to which the Imam answered:

> "God will cast mercy in the Rising Imam's heart. When he conquers the city of Medina, he will take out the false idols al-Lat and al-Uzza and burn them."[1]

[13] In his book *Musnad Fatima*, Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hussein Muhammad ibn Haroun, narrating to me, said: Abu-Haroun ibn Musa ibn Ahmed (God be pleased with him), narrating to us, said: Abu-Ali al-Hassan ibn Ahmed [or Muhammad] al-Nahawandi, narrating to us, said: Abu-Ja'far Muhammad ibn Ibrahim ibn Abdullah [or Ubaydullah] al-Qummi al-Qattan, known as Ibn al-Khazzaz, narrating to us, said: Muhammad ibn Ziyad, narrating to us, reported Abu-Abdullah al-Khorasani to have said: Abu'l-Hussein Abdullah ibn al-Hassan al-Zuhri,

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[1] Al-Tabarsi, *al-Ihtijaj*, vol. 2, p. 249.

narrating to us, said: Abu-Hassaan Sa'eed ibn Janaah, narrating to us, reported Mas'oud [or Mas'adah] ibn Sadaqah to have quoted Abu-Basseer as saying:

I, once, visited [Imam] Abu-Abdullah [al-Sadiq] and said, "May God accept me as sacrifice for you! Did [Imam Ali] the Commander of the Faithful know the companions of the Rising Imam and their number?"

Confirming, the Imam said: [Narrating to me, my father said:] "Yes, indeed. By God, he knew very well their names, their fathers' names, their clans, and their wives' names one by one. He also knew their houses and their ranks. So, whatever was known by [Imam Ali] the Commander of the Faithful was known by al-Hassan. And whatever was known by al-Hassan was known by [or its knowledge was transferred to] al-Hussein. And whatever was known by al-Hussein, was known by Ali ibn al-Hussein. And whatever knowledge was known by Ali ibn al-Hussein was transferred to Muhammad ibn Ali. And whatever was known by Muhammad ibn Ali is now known by your companion [i.e. Imam Abu-Abdullah Ja'far ibn Muhammad al-Sadiq]."

Abu-Basseer further asked, "Is this knowledge written?" to which the Imam answered, "It is written in a book hoarded in hearts. And it is written so firmly that it cannot be forgotten."

Abu-Basseer asked, "May God accept me as sacrifice for you! Please tell me about their number, their countries, and their places. And this information will be revealed after their names are known."

"You may visit me on Friday after the prayer," the Imam promised.

Abu-Basseer continued: When it was Friday, I came to the Imam. "Abu-Basseer," the Imam asked. "Are you here to know the answer to what you have asked me about earlier?"

"Yes, I do. May God accept me as sacrifice for you!" answered I.

The Imam said, "You cannot learn by heart easily. Where is your friend who usually writes for you?"

I said, "I believe he is so busy that he failed to join me. I did not want to be late. Therefore, I came to you alone."

The Imam asked someone who was present to write for me. He thus said to him: "Write down the following: The following is the dictation of God's Apostle—God's peace and blessings be upon him and his family—to [Imam Ali] the Commander of the Faithful. God's Apostle asked Ali to keep with him the names of al-Mahdi, the number of those who will join

him—those who will be missed from their beds and quarters. They will come to Mecca to join him walking at daytimes and nights. That will take place after they hear the call in the year, which will witness the coming of God's command. These are the elites, the judges and the rulers over people. They are as follows:

One man will be from Eastern Tazband.[1] He is the worshipful soldier.

Two men will be from al-Samaghan.[2]

One man will be from Farghanah.[3]

Two men will be from the people of Tarmudh.[4]

Four men will be from al-Daylam.[5]

Two men will be from Marwruud.[6]

Twelve men will be from Marw.[7]

Nine men will be from Beirut.

Five men will be from Tus.[8]

Two men will be from al-Qarayat.[9]

Three men will be from Sejistan.[10]

[Twenty-four men will be from Taleqan.[11]

Eight men will be from the al-Jabal al-Gharr.[12]]

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[1] Or Tarband, which is a city mentioned by an Arab poet.

[2] Maybe Somghan, a village on the frontiers of Tabaristan, a province in Iran.

[3] Maybe Fergana, a city in Uzbekistan.

[4] Maybe Termez, a city in Uzbekistan.

[5] Daylam is the name of a pond lying in the quarter of the Abs Tribe, or a mountain inhabited by the people of the Daylam Tribe, which is located near Gilan, a province along the Caspian Sea.

[6] Marvruud is a city near Marv Shahijan, one of the most famous cities of Khorasan, Iran.

[7] Merv is one of the most famous cities of Khorasan, Iran.

[8] Tus is the central city of the province of Khorasan, currently Mashhad, Northern Iran.

[9] Or Qariyab, a famous city in the province of Kurasan.

[10] Sakastan, or Sijistan, is a province in Eastern Iran and Southern Afghanistan.

[11] Taleqan is a city located in the Alborz mountain range, central Iran.

[12] Or Jibal al-Ghawr, a series of mountains lying between Herat and Ghazni, currently in Afghanistan.

Eighteen men will be from Nishapur.[1]

Twelve men will be from Herat.[2]

Four men will be from Yusanj.[3]

Seven men will be from al-Ray.[4]

Seven [or nine] men will be from Tabaristan.[5]

Eighteen men will be from Qum.[6]

[Two men will be from Quds.[7]

Twelve men will be from Gorgan.[8]]

Three men will be from Raqqa.[9]

Two men will be from al-Rafiqa.[10]

Three men will be from Aleppo.

Five men will be from Salamya.[11]

(Two men will be from Damascus.

One man will be from Palestine.

One man will be from Baalbek.[12])

One man will be from Aswan.[13]

Four men will be from Fustat.[14]

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[1] Nishapur is the second largest city of Razavi Khorasan Province in Iran.

[2] Herat is a large city in northwest Afghanistan.

[3] Most probably Busanj, one of the towns of Termez, a city in Uzbekistan.

[4] Ray is the capital of Ray County in Tehran Province, Iran.

[5] Currently Alborz, Tabaristan is a large city in Iran.

[6] Qum, or Qom, is a large city in north-central Iran

[7] According to al-Tabari's *Dalaa'il al-Imamah*, the correct form is Qomus, a big village located at the end of the Tabaristan mountains. It is currently known as Damghan.

[8] Gorgan, formerly Estrabad, is the capital city of Golestan Province, Iran.

[9] Raqqa is a city in Syria on the left bank of the River Euphrates.

[10] Al-Rafiqa is a town connected to Raqqa.

[11] Salamya is one of the towns of Hama, a city in Syria.

[12] Baalbek is a city in Lebanon.

[13] Aswan a city on the Nile River, in Egypt.

[14] Fustat is the historical center of modern Cairo, Egypt.

Two men will be from Kairouan.[1]

Three men will be from the villages of Kerman.[2]

Two men will be from Qazvin.[3]

Four men will be from Hamadan.[4]

One man will be from Mughan.[5]

One man will be from Eyd [or the Bedouins].[6]

One man will be from Khlat.[7]

Three men will be from Jabrawan.[8]

One man will be from Alnawa.[9]

Four men will be from Sinjar.[10]

One man will be from Kalikola.[11]

One man will be from Samsat.[12]

One man will be from Nusaybin.[13]

(One man will be from Mosul.[14]

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[1] Kairouan is a city in northern Tunisia.

[2] Historically known as Carmania, Kerman is currently the capital city of Kerman Province, Iran.

[3] Qazvin is the largest city and capital of Province of Qazvin in Iran.

[4] Hamadan is a large province in Iran.

[5] Mughan is one of the cities of Azerbaijan Province, Iran. It is a plain stretching from northwestern Iran to the southern part of the Republic of Azerbaijan.

[6] There is an ancient city called Eyd, inhabited by the people of the Mazina Tribe.

[7] Khlat, is the same Ahlat, a city now situated in Turkey, but it was in the past one of the cities of Armenia.

[8] Jabrawan is a city in Azerbaijan, near Tabriz Province, northern Iran. [Yaqut al-Hamawi, *Mu'jam al-Buldan*, vol. 2, p. 90]

[9] According to al-Hamawi's *Mu'jam al-Buldan*, vol. 5, p. 203, Alnawa is a village near Samarkand, eastern Uzbekistan.

[10] Sinjar is a city in Nineveh Governorate, northern Iraq.

[11] According to al-Hamawi's *Mu'jam al-Buldan*, vol. 4, p. 299, Kalikola is a city in Great Armenia.

[12] Samsat is a city in Turkey, on the bank of the River Euphrates.

[13] Nusaybin is a city of the Mardin Province in Turkey

[14] Mosul in a major city in northern Iraq, and the capital of Nineveh Governorate.

Two men will be from Bariq.[1]

One man will be from Ruhaa.[2])

Two men [or one man] will be from Harran.[3]

One man will be from Bagha.[4]

One man will be from Gabes.[5]

Two men will be from Sana'a.[6]

One man will be from Qibba.[7]

[Two men will be from Tripoli.

Two men will be from Qulzum.[8]

One man will be from al-'Abtha.[9]]

One man will be from Wadi al-Qira.[10]

One man will be from Khaybar.[11]

One man will be from Bada.[12]

One man will be from Aljar.[1]

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[1] Bariq is a village in the city of Kufa, Iraq.

[2] Ruhaa is a city lying between Mosul and Levant.

[3] Harran might be a big city of Mesopotamia. One of the villages of Aleppo carries the same name, which is also carried by two villages in Bahrain and a village in the rural area of Damascus. However, Harran is currently the name of a rural town in southeastern Turkey.

[4] According to al-Hamawi's *Mu'jam al-Buldan*, vol. 1, p. 326, Bagha is a city in Andalusia. However, there are two villages in Iran, precisely Khorasan Province and Hormozgan Province, carrying the same name.

[5] Gabes is currently a city in Tunisia. It lies between Tripoli and Sfax.

[6] Sana'a is the largest city in Yemen.

[7] Qibba is a quarter in Bahrain inhabited by the Abd al-Qais Tribe.

[8] Qulzum is a coastal city on the Yemen Sea. There is however a village in Egypt carrying the same name.

[9] According to other versions, al-Rabadha, not al-Abtha.

[10] Wadi al-Qira is a valley north of Medina, Saudi Arabia.

[11] Khaybar is an oasis situated north of the city of Medina.

[12] Bada is said to be a valley near the ancient city of Ayla, currently Aqaba, on the Red Sea. It is also said that Bada is a valley near the city of Medina, Saudi Arabia, or a valley in Syria.

Fourteen men will be from the city of Kufa.

Two men will be from the city of Medina.

One man will be from al-Rabadha.[2]

One man will be from Hayoun [or Khaywan].[3]

One man will be from Kuthar [or Kutha Raya].[4]

One man will be from Tahna [or Tahr].[5]

One man will be from Bairam.[6]

Two men will be from Ahwaz.[7]

Two men will be from Estakhr.[8]

One man [or two men] will be from Multan.[9]

One man will be from Dubayla [or Daybal.][10]

One man will be from Saidail.[11]

Eight men will be from Madain.[12]

One man will be from Ukbara.[13]

Two men will be from Hulwan.[1]

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[1] Aljar is said to be a coastal city on the Red Sea, or a port used in the past by the people of Medina, or a village in Isfahan, Iran, or a village in Bahrain, or a mountain to the east of Mosul...

[2] Al-Rabadha is one of the villages of the city of Medina.

[3] Khaywan is a city in Yemen.

[4] Kutha Raya is a village in Iraq where there is a monument ascribed to Prophet Abraham.

[5] Tahna is a village in Upper Egypt, on the Nile River.

[6] Bairam is a place in Badia, the desert.

[7] Ahwaz is the capital city of Khuzestan Province, southern Iran.

[8] Estakhr is an ancient city in Fars Province, Iran.

[9] Multan is a city in Punjab, India. According to another version of the book, Mulian.

[10] Daybal is a famous coastal city in India. As for Dubayl, it is name said to several sites, one of which is a place adjacent to Yamama, Yemen, another is an Armenian city adjacent to Aran city, and a third a village in al-Ramla.

[11] Saidail may be another name of the city of Sidon.

[12] Madain is an ancient city on the Tigris River in Iraq.

[13] Ukbara is a medieval city on the left bank of the Tigris River between Samarra and Baghdad, Iraq.

Three men will be from Basra.[2]

Seven men will be the People of the Cave (i.e. the Seven Sleepers of Ephesus).

Three men will be two merchants who will have left the city of Anah[3] towards Antakya[4] accompanied by their servant.

There will be eleven Muslim men whom are entrusted with the Romans.

There will be two men residents in Serendip.[5]

Four men will be from Samandar.[6]

One man will be missed from the ship in Shalahit.[7]

One man will be from Shiraz[8] (Mas'adah the reporter doubted: He might have said "Seraf"[9] instead of "Shiraz").

Two men will be fugitives who will have fled al-Shi'b to Sardinia.[10]

One will be the man who has withdrawn himself in Sicilia.

One man will be from Yakhshub. He will be touring in search for the truth.

One man will be the fugitive from his clan.

One man will be from Sarakhs.[11]

He will be known for his debates with the antagonists of the Prophet's Family. In his debates, his reference will be the Holy Book.

These are three hundred and three men. Their number is the same number of the Muslim warriors of the Battle of Badr. At one night, which will be Thursday night, God will gather them all in Mecca. Next morning, they

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[1] Hulwan is a site in Iraq.

[2] Basra is a famous city southern Iraq.

[3] Anah is a city on the River Euphrates, western Iraq.

[4] Antakya is a famous city in Turkey.

[5] Serendip is a large island of Sri Lanka.

[6] Samandar is a city on the western shore of the Caspian Sea.

[7] According to *Mu'jam al-Buldan* vol. 3, p. 357, Shalahit is the name of a large sea in the middle of which the island of Ceylon is situated.

[8] Shiraz is a large city in south-central Iran.

[9] Seraph is a town in Iran on the Persian Gulf.

[10] Sardinia is an island in the Sea of Morocco.

[11] Sarakhs is a city in northern Iran.

will head for the Hallowed Mosque and none of them will be absent. They will spread in the different alleys of Mecca in search for places to settle in. The people of Mecca will estrange them, for they would have never seen a company coming to their city from any country for performing the Hajj pilgrimage, or the Umrah pilgrimage, or for trade.

So, they will say to each other, 'Today, we saw a company that we have not seen before. They must not be from one country. They are neither nomads nor is there with them camels or other animals.'

As they suspect them, a man of the Banu-Makhzum tribe, comes forward, exceeding all people until he comes to their chief and says to him, 'Last night, I saw an astounding dream. I am so fearful and my heart is full of apprehension.' As the chief asks him to tell what he saw in dream, the man says, 'I saw a ball of water coming rapidly down to the earth and falling on the Holy Kaaba. As I stared carefully, I saw that it was a mob of locusts having wings as green as sheets. These locusts circumambulated the Holy Kaaba so many times and they flew east and west. They destroyed by fire each and every town they passed by, and demolished each and every fortress. I then woke up panicked and thrown into disarray.'

They thus suggest, 'Your dream holds an indication of those company who came to our city. Yet, let us go to the bald man - of the Thaqif tribe - to interpret your dream more accurately.'

Then, they go to the bald man and tell him of the dream. He will say, 'You have seen an outstanding dream! It seems that last night you have been visited by some of the troops of God. You have no power to stop them.'

Agreeing, they say, 'Yes indeed. We have seen something extraordinary...' They thus tell him about the company who came to their city the last night.

As they leave the bald man, they are determined to attack the strangers who had come to their city, because their hearts are full of fear and apprehension towards them. Yet, some of them, even though having roles in the conspiracy woven against the strangers, suggest, 'Do not rush. These people have not yet done anything wrong to you, nor have they yet practiced anything in violation of your social activities. Perhaps, any one of them belongs to a strong tribe like yours. So, if you notice any evildoing committed by them, only then may you contend with them. So far, we see that they strangers are pious people, and there are marks of virtue shown

on their faces. Besides, they are now inside the precinct of God. And it is illegal to do wrong to anyone inside the precinct of God before that one misbehaves. But these strangers have not yet misbehaved. Therefore, it is illegal for you to attack them.'

Their chief, of the Banu-Makhzum tribe, objects, saying, 'We cannot guarantee that there are no more people to join them. Once these people join them, they will prevail and carry the day. So, set to them as long as their number is now little and they are strangers and away from their hometowns, before their supporters join them. They chose to come to your city, Mecca, for a reason. They are planning to hold sway over the city. I am now sure that the dream of your man is true. So, hurry to drive them out of your city, and make your minds as long as there is still time to decide about them.'

Yet, another man says, 'If there are others to join them, and these will be just like them, then no fear is anticipated from them. These people have no weapons to fight, nor do they have horses to ride and run away nor fortresses to hide behind. They are merely strangers gathering in one place. So, it is so easy to hold them back. If an army join them, we will face its troops, and they will be defeated by us as easily as drinking a cup of water.'

They keep themselves busy discussing this issue until night falls. So, God seals on their ears and eyes and they fall in sleep. They will not meet again until the Rising Imam rises up.

When the companions of the Rising Imam meet one another, they meet like full brothers. And when they leave one another at night, they meet again at daytime. And this is the interpretation of God's saying [in the Holy Quran]:

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

'Hasten to do good works. Wherever you are, God shall bring you all together.'"

Abu-Basseer then asked, "May God accept me as sacrifice for you! At that time, will there be other believers on earth than these?" to which the Imam replied:

"Yes, there will be. But these are the only company for whom God will allow the Rising Imam to reappear. They are the elites, the judges, the authorities, and the well-experienced in the religious issues. They are such wholly intelligent that they never make any mistake in any religious

issue."[1]

[14] Al-Tabari also wrote: Abu-Hassaan Sa'eed ibn Janaah said: Narrating to us, Muhammad ibn Marwan al-Karkhi said: Abdullah ibn Dawoud al-Kufi narrated to us on the authority of Sumaa'ah ibn Mihran who said:

Abu-Basseer asked [Imam] Abu-Abdullah [al-Sadiq] about the number of the companions of the Rising Imam [al-Mahdi]. So, the Imam answered him in detail, giving him their names and where they will be from.

The next year, Abu-Basseer visited the Imam once more and asked, "What is the story of the worshipful soldier?"

In reply, the Imam said: "He is a man from Isfahan and a son of one of the renowned chiefs and merchants thereof. He has a huge column of seventy measures. None except him can raise it. Yet, he leaves his home, touring in lands and searching for the truth. Whenever he meets an anti-Shia person alone, he takes his life and saves [people] from his mischiefs. He arrives in Tazband and resides there. He is the judge between Muslims and the Turks. There too, he hits a foe of the Prophet's Family, as he hears him revile at [Imam Ali] the Commander of the Faithful. He keeps residing there until he is carried to join the Rising Imam.

The wandering man in search of the truth is from (the city of) Yakhshub. He has learnt and written the Prophetic traditions and had full acquaintance with the (creedal) disagreements of people. He keeps on wandering in lands, seeking for the truth, until he recognizes the one with whom is the truth. He keeps himself firm on it until the command (of joining the Rising Imam) comes to him while he was on a journey from Mosul to al-Raha. So, he keeps walking until he arrives in Mecca.

The fugitive from his clan in Balkh[2] is a man who recognizes the truth. He declares the truth, introduces it to people, and invites his clan and people to it. But he, in the midst of that, escapes and joins the city of Ahwaz to reside in one of its villages. When he receives the command of God, he flees from the village where he resides.

The man, who uses the Holy Quran as his argument against the anti-Shia foe in Sarakhs, is a well-versed person whom God Almighty inspired knowledge of the Quran. Whenever he meets a foe of us, he argues with him and proves the trueness of our faith from God's Book.

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[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 307.

[2] Balkh is a province in Afghanistan.

The one who has withdrawn himself in Sicily is a Roman man who came from a Roman village called Yaslam. He renounces the creed of the Romans and leaves towards the countries of Muslims, wandering from one village to another and transferring from one creed into another, until God bestows upon him with the grace of recognizing the creed you are now following. Once he recognizes this faith, he believes in it most firmly and acquaints himself with those who follow it. He thus resides in Sicily to serve God. He will then hear the voice and respond to it.

As for the two men who will have fled al-Shi'b to Sardinia, one of them will be from one of the towns of Iraq, while the other from Habaya. They leave to Mecca where they live and work as businessmen. Their trade will reach a village called al-Shi'b. They reside therein for a while. Yet, when the people of al-Shi'b know about the creed they embrace, they start harassing them and ruining their poise. One of them then says to the other, 'We have been harassed in our hometown until we fled to Mecca. When we left to al-Shi'b, its people are annoying us, as you see, more than the people of Mecca did. I suggest that we keep wandering in lands until God decides about us. He either grants us justice, or victory, or relieves us from our sufferance through death.' Hence, they flee from the town towards Baraqa. They then leave it to settle in Sardinia. They stay there until the night of the reappearance of the Rising Imam comes.

As for the other two merchants who leave Anah towards Antakya, one of them is named Muslim and the other Sulaym. Their servant is non-Arab and his name is Salamunah. Accompanying a group of merchants, they head for Antakya. When they are a few miles away from Antakya, they hear the voice. So, they go after its source as though they know nothing about it, although they have already known the truth about that voice, which was a call for them to follow it. They thus leave their business. Their companions, upon arriving in Antakya, miss them. So, they start searching for them. They go back to the place where they left, and ask people about them. Yet, they will lose them and none will know anything about them. They will then ask about their houses. They then sell their goods and give their values to their families. So, their families will receive the rest of their goods and tell them about their sudden absence. As they announce the news of their death, they offer condolences to their families. Six months after their families distribute their legacies, they appear and come to their families within the vanguards of the army of the Rising Imam. And they

will appear as if they have not left their families.

As for the Muslim men whom are entrusted with the Romans, these people have suffered much persecution from their neighbors, people and the ruler. They therefore have to come to the king of the Romans and tell him of their story and sufferings. He grants them security and a piece of land in Constantinople. They reside there until they are carried, at night, to Mecca. The next morning, their neighbors and nationals miss them. They ask the others about them, but no trace of them is found. So, they tell the king about these people's sudden absence. He thus sends inspectors in search for them, but they return to him without any news. Extremely depressed, the king holds their neighbors responsible. He thus arrests the neighbors and asks them to bring these men to him, 'What have you done to those men whom I granted security and treated nicely?' the king says and threatens them with death unless they bring these men back to him or inform him where they are now.

The king thus persecutes and interrogates the people of his kingdom. He punishes some of them, detains others, and chases others. A monk who has read the ancient books hear of these people's problem with their king. He thus says to some people who have transmitted the news to him, 'none on this earth knows where these men are now except me and another Jewish man in Babylon. We alone can tell where they are now.' So, people ask him about the manners of these men, but he refuses to tell. When the Roman tyrannical ruler is informed, he orders the monk to be brought to him. 'I have been informed of what you said. And you see the conditions we are in because of these men. So, tell me the truth. If they have been killed, I will kill their killers, so the others will be released of charges,' the king says, to which the monk replies: 'O king! Do not be hasty, and do not feel sad for these men. They have not been killed. In fact, they will not die, and nothing bad will ever happen to them. Also, they are not suspected nor have they been assassinated. These men have been carried from this land of yours to the land of Mecca, the royalty of the king of all nations. He is the greatest of all people. Prophets have always given the glad tidings of his advent, speaking of his doings, justice and benevolence.'

'What is the source of your information?' the king asks, and the monk answers, 'I wound never say but the truth. I have this information in a book so ancient that it has been written five hundred years ago. Scholars have been inheriting it one from another.'

'If you are true, then bring the book,' the king asks. The monk leaves to bring the book, and the king orders three trustworthy men to accompany him. Soon after that, the monk comes back with the book and starts reading it before the king. The book holds the descriptions of the Rising Imam, along with his name, his father's name, and the names of a number of his companions. In the book too, it is written that the Rising Imam's companions will leave and then prevail on the kingdom of the king.

Upon hearing this, the king reproachfully says, 'Woe betide you! Why have you not informed me of this information before this day?'

The monk explains, 'I feared lest you would commit a sin by killing some innocent men. Therefore, I kept it secret, waiting for you to discover the truth by yourself and see him visibly with your own eyes.'

The king says, 'Do you think that I will see him with my own eyes?'

'Yes, you will,' answers the monk. 'In less than a year, his horses will tread on your country. And these men will be the guides thereto.'

The king says, 'Should I send to them a group of my people to bring me their news, or should I write them a letter, for example?'

The monk, refusing this suggestion, says, 'You are the one who will surrender to him. You will follow him. When you die, a man of his companions will lead the Deceased Prayer on your dead body.'

As for the residents in Serendip and Samandar, they are four men of the merchants of Persia. They quit their business and flee to Serendip and Samandar. When they hear the voice, they walk towards its source.

As for the man who will be missed from his ship in Shalahit, he is one of the Jews of Isfahan. Leaving Shalahit, he joins a marine caravan. While being in the midst of the ocean at midnight, he hears the voice. He leaves the ship to walk on water, as if he is walking on a land harder than iron and smoother than silk. The pilot walks towards him. As he looks at him, he shouts, 'Go and save your man, for he is drowning.' But the man says, 'Do not panic. I am fine. I am standing on a rough land.' Then, they cannot see the man any longer. The earth will be folded under his feet so that he will join those people in Mecca. None of them will lag behind."[1]

[15] According to the same chain of authority:

[Imam] Abu-Abdullah [al-Sadiq] told Abu-Basseer of the names of the

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[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 311.

companions of the Rising Imams. He said:

The one from Eastern Tazband is named Bandar son of Ahmed son of Sabaka. He is nicknamed Bazan. And he is the worshipful soldier.

The two men from the people of Levant are Ibrahim ibn al-Sabbah and Yousuf ibn Jarya [or Sariya].

Yousuf is a druggist from Damascus. And Ibrahim is a butcher from the village of Soykan.

From al-Samaghan is Ahmed ibn Umar, a tailor from the town of Buzaygh.

Ali ibn Abd al-Samad is a merchant of the people of al-Najjarin.

From Seraf is Salam al-Kawsaj, a cloth merchant of the inhabitants of Bagh.

Khalid ibn Sa'eed ibn Kareem [the non-Arab merchant] and al-Kulayb al-Shahid are from the town of Zanshah.

From the city of Marwruud are Ja'far Shah, the flour merchant, and Jawz, a manumitted slave of al-Khasseeb.

The twelve men from the city of Marw are Bandar ibn al-Khalil al-Attar, Muhammad ibn Umar al-Saydani, Uraib ibn Abdullah ibn Kamil, a servant of Qahtabah, Sa'd al-Rumi, Salih ibn al-Rahhal, Mu'adh ibn Hani, Kirdaws al-Azdi, Duheim ibn Jabir ibn Humayd, Tashif ibn Ali al-Qajani, Qar'an ibn Suweid, Jabir ibn Ali al-Ahmar, and Jawshab ibn Jareer.

The nine men from Beirut are Ziyad ibn Abd al-Rahman ibn Hajdab, al-Abbas ibn al-Fadhl ibn Qarib, Is'haq ibn Suleiman al-Hannat (the wheat seller), Ali ibn Khalid, Sallam ibn Sulaym ibn al-Furat the cloth merchant, Mahmunah ibn Abd al-Rahman ibn Ali, Jareer ibn Rustam ibn Sa'd al-Keishati, Harb ibn Salih, and Imarah ibn Umar.

The four men from Tus are Shahrad ibn Hamran, Musa ibn Mahdi, and Suleiman ibn Tulay'ah; and from al-Wad [which was the very site where Imam Ali ibn Musa al-Ridha was buried] is Ali ibn al-Sindi al-Sayrafi.

From al-Ghariyat is Shakir ibn Hamzah.

From Saknah, which is also called Bab al-Jabal, is Ali ibn Kulthoum.

The twenty-four men from Taleqan are the one known as Ibn al-Razi al-Jabali, Ubaydullah ibn Umayr, Ibrahim ibn Amr, Sahl ibn Rizqullah, Jabraeel al-Haddad (the blacksmith), Ali ibn Abi-Ali al-Warraq, Ubadah ibn Jumhour, Muhammad ibn Jeehad, Zakariyya ibn Habsah, Bahram ibn Sarh, Jameel ibn Amir ibn Khalid, Khalid, Katheer the servant of Jareer, Abdullah ibn Qart ibn Sallam, Fazarah ibn Behram, Mu'adh ibn Salim ibn

Khuleid al-Tammar (the dates seller), Humeid ibn Ibrahim ibn Jum'ah al-Qazzaz, Uqbah ibn Wafnah ibn al-Rabii', Hamzah ibn al-Abbas ibn Junadah from Dar al-Rizq, Ka'in ibn Junayd al-Sayigh, Alqamah ibn Mudrik, Marwan ibn Jameen ibn Dazqa, Zhahour the servant of Zurarah ibn Ibrahim, Jumhour ibn al-Hussein al-Zajjaj, and Riyash ibn Sa'd ibn Nu'aym.

From Sejistan are al-Khalil ibn Nasr from the people of Zinj, Turk ibn Shabbah, and Ibrahim ibn Ali.

The eight men from Ghur[1] are Majij ibn Jarbouz, Shahid ibn Bandar, Dawoud ibn Jareer, Khalid ibn 'Isa, Ziyad ibn Salih, Musa ibn Dawoud, Urf al-Taweel, and Ibn Kurd.

The eighteen men from Neyshabur are Sam'an ibn Fakhir, Abu-Lubabah ibn Mudrik, Ibrahim ibn Yousuf al-Qasseer, Malik ibn Harb ibn Sakeen, Zarud ibn Sawkan, Yahya ibn Khalid, Mu'ad ibn Jabraeel, Ahmed ibn Umar ibn Naghrah, 'Isa ibn Musa al-Sawwaq, Yazid ibn Durust, Muhammad ibn Hammad ibn Sheith, Ja'far ibn Tarkhan, Allan Mahawayh, Abu-Maryam, Umar ibn Umayr ibn Mutrif, and Balil ibn Waha'il ibn Humerdiyar.

The twelve men from Herat are Sa'eed ibn Uthman al-Warraq, Masih ibn Abdullah ibn Nabeel, the one known as Ghulam al-Kindi, Sam'an al-Qassab, Haroun ibn Imran, Salih ibn Jareer, al-Marik ibn Mu'ammar ibn Khalid, Abdul-A'la ibn Ibrahim ibn Abduh, Nazl ibn Hazm, Salih ibn Haytham, Adam ibn Ali, and Khalid al-Qawwas.

The four men from Yusanj are Zhahir ibn Umar ibn Tahir, known as al-Asla' (the bald), Talha ibn Talha al-Sa'ih, al-Hassan ibn al-Hassan ibn Mismar, and Amr ibn Amr ibn Hisham.

The seven men from al-Ray are Israeel al-Qattan, Ali ibn Ja'far ibn Hawadhir, Uthman ibn Ali ibn Derekht, Muskan ibn Jibilla ibn Muqatil, Kurd ibn Shayban, Hamdan ibn Kurr, and Suleiman ibn al-Daylami.

The four men from Tabaristan are Khushad ibn Kardam, Behram ibn Ali, al-Abbas ibn Hashim, and Abdullah ibn Yahya.

The eighteen men from Qom are Ghassan ibn Muhammad Ghassan, Ali ibn Ahmed ibn Murrah ibn Nu'aym ibn Ya'qoub ibn Bilal, Imran ibn Khalid ibn Kulayb, Sahl ibn Ali ibn Sa'id, Abd al-Azheem ibn Abdullah

[1] Ghur is a mountainous area between Herat and Ghazni in current Afghanistan.

ibn al-Shah, Hasaka ibn Hashim ibn al-Daya, al-Akhwas ibn Muhammad ibn Isma'eel ibn Nu'aym ibn Zhareef, Bulayl ibn Malik ibn Sa'd ibn Talha ibn Ja'far ibn Ahmed ibn Jareer, Musa ibn Imran ibn Lahiq, al-Abbas ibn Zumar ibn Sulaym, al-Hurayd ibn Bishr ibn Basheer, Marwan ibn Allaba ibn Jareek, known as Ibn Ras al-Ziqq, al-Saqr ibn Is'haq ibn Ibrahim, and Kamil ibn Hisham.

The two men from Qomus are Muhammad ibn Muhammad [ibn Ahmed] ibn Abi'l-Shi'b and Alaa' ibn Hamawayh ibn Sadaqah from the village of al-Kharqan.

The twelve men from Gorgan are Ahmed ibn Harqad ibn Abdullah, Zurarah ibn Ja'far, al-Hussein ibn Ali ibn Matar, Humayd ibn Nafi', Muhammad ibn Khalid ibn Murr ibn Hutah, Alaa' ibn Humayd ibn Ja'far ibn Abd, Ibrahim ibn Is'haq ibn Amr, Ali ibn Alqama ibn Amr, Mahmoud and Salman ibn Ya'qoub, al-Uryan ibn al-Khaffan, nicknamed as Hal Rut, Shu'ba ibn Ali, and Musa ibn Kurdawayh.

The man from Muqan is Ubaydullah ibn Muhammad ibn Majour.

The two men from Sind are Shabbab ibn al-Abbas ibn Muhammad and Nazhr ibn Mansour, known as Nafashath.

The four men from Hamadan are Haroun ibn Imran ibn Khalid, Tayfour ibn Muhammad ibn Tayfour, Aban ibn Muhammad ibn al-Dhahhak, and Attab ibn Malik ibn Jumhour.

The three men from Jarawan are Kurd ibn Haneef, Assim ibn Khalil al-Khayyat and Ziyad ibn Razeen.

The man from al-Shura is Laqeet ibn Furat.

The man from al-Khallat is Wahad ibn Harneed ibn Sarween.

The five men from Tbilisi are Jahd ibn al-Zayt, Hani al-Utaradi, Jawad ibn Badr, Suleim ibn Waheed, and al-Fadhl ibn Umayr.

The man from Bab al-Abwab is Ja'far ibn Abd al-Rahman.

The four men from Sinjar are Ubaydullah ibn Zurayq, Shahm ibn Matar, Hibatullah [ibn Zurayq] ibn Sadaqa, and Hubal ibn Kamil.

The man from Kalikola is Kirdaws ibn Jabir.

The man from Sumeisat is Musa ibn Zarqan.

The two men from Nusaybin are Dawoud ibn al-Mahq and Hamid Sahib al-Bawari.

The man from Mosul is named Suleiman ibn Subayh, from the village of

Haditha.

The two men from Yalmourq are named Yawasna ibn Sa'd ibn al-Suhayr and Ahmed ibn Humayd ibn Siwar.

The man from Balad is named Bawr ibn Zayida ibn Thawran.

The man from al-Raha is named Kamil ibn Ufayr.

The man from Harran is Zakariyya al-Sa'di.

The three men from al-Tarafi'ah are Ahmed ibn Suleiman ibn Sulaym, Nawfal ibn Umar, and Ash'ath ibn Mal.

The men from al-Rab'iah are Ayyadh ibn Assim ibn Samarah ibn Jahsh, and Mulayh ibn As'ad.

The four men of Aleppo are Younus ibn Yousuf, Hameed ibn Qays [ibn Mas'heem], Suhaym ibn Mudrik ibn Ali ibn Harb ibn Salih ibn Maymoun, Mahdi ibn Hind ibn Uttarad, and Muslim ibn Hawwarmard.

The three men from Damascus are Nouh ibn Jareer, Shu'ayb ibn Musa, and Hijr ibn Ubaydullah al-Fazari.

The man from Palestine is Suwayd ibn Yahya.

The man from Baalbek is al-Munzil ibn Imran.

The man from Tiberias is Mu'adh ibn Mu'adh.

The man from Jaffa is Salih ibn Haroun.

The men from Qomus are Rayyab ibn Jalda and al-Jalil ibn al-Sayyid.

The men from Teis are Younus ibn al-Saqr and Ahmed ibn Muslim ibn Muslim.

The man from Dumyat is Ali ibn Za'ida.

The man from Aswar is Hammad ibn Jumhour.

The four men from Fustat are Nasr ibn al-Hawwas, Ali ibn Musa al-Fazari, Ibrahim ibn Sufayra, and Yahya ibn Nu'aym.

The men from Kairouan are Ali ibn Musa ibn al-Shaykh and Anbara ibn Qarta.

The man from Bagha is Shurahbil al-Sa'di.

The man from Talbis is Ali ibn Mu'adh.

The man from Bales is Hamam ibn al-Furat.

The men from Sanaa are al-Fayyadh ibn Dhirar ibn Tharwan, and Maysara ibn Ghandar ibn al-Mubarak.

The man from Mazin is Abd al-Kareem ibn Ghandar.

The man from Tripoli is Dhu'l-Nurayn Abdah ibn Alqamah.

The two men from Ayla are Yahya ibn Budayl and Hawasha ibn al-Fadhl.

The man from Wadi al-Qira is al-Hurr ibn al-Dharqan.

The man from Khyber is named Salman ibn Dawoud.

The man from Zaydar is Talha ibn Sa'eed ibn Behram.

The man from al-Jar is al-Harith ibn Maymoun.

The two men from Medina are Hamza ibn Tahir and Shurahbil ibn Jameel.

The man from al-Rabatha is Hammad ibn Muhammad ibn Abi-Nasr.

The fourteen men from al-Kufah are Rabee'ah ibn Ali ibn Salih, Tameem ibn al-Abbas ibn Asad, al-Assram ibn 'Isa, Mutrif ibn Umar al-Kindi, Haroun ibn Salih ibn Maytham, Wakaya ibn Sa'd, Muhammad ibn Riwaya, al-Haroub ibn Abdullah ibn Sasan, Awdah al-A'lam, Khalid ibn Abd al-Quddous, Ibrahim ibn Mas'oud ibn Abd al-Hameed, Bukayr ibn Sa'd ibn Khalid, Ahmed ibn Rayhan ibn Harith, and Gharth al-Ahdani.

The men from al-Qulzum are al-Rahba ibn Amr and Shabeeb ibn Abdullah.

The man from al-Hira is Bakr ibn Abdullah ibn Abd al-Wahid.

The man from Kawartha is Hafs ibn Marwan.

The men from Tahi are al-Jayyab ibn Sa'd and Salih ibn Tayfour.

The men from Ahwaz are 'Isa ibn Tammam and Ja'far ibn Sa'eed, a blind man who restores his eyesight.

The man from al-Salam is Alqama ibn Ibrahim.

The men from Estakhr are al-Mutawakkil ibn Ubaydullah and Hisham ibn Fakhir.

The man from Mawlayan is Haydar ibn Ibrahim.

The man from Nile is Shakir ibn Abduh.

The man from Qandail is Amr ibn Farwa.

The eight men from Madain are the two righteous brothers Muhammad and Ahmed the sons of al-Mundhir, Maymoun ibn al-Harth, Mu'adh ibn Ali ibn Ma'rouf ibn Abdullah, al-Haras ibn Sa'eed, Zuhair ibn Talha, Nasr, and Mansour.

The man from Akbara is Za'ida ibn Hiba.

The men from Hulwan are Mahan ibn Kabtar and Ibrahim ibn Muhammad.

The men from Basra are Abd al-Rahman ibn al-A'taf ibn Sa'd, Ahmed ibn Maleeh and Hammad ibn Jabir.

The People of the Cave (i.e. the Seven Sleeper of Ephesus) are Maximian and his fellows.

The merchants who leave Antakya are Musa ibn Awn, Suleiman ibn Hurr, and their Roman servant.

The eleven Muslims entrusted with the Romans are Suheib ibn al-Abbas, Ja'far ibn Hallal, Dhirar ibn Sa'eed, Hameed al-Quddous al-Nazi, al-Munadi (the caller), Malik ibn Khuleid, Bukair ibn al-Hurr, Habeeb ibn Hannan, Jabir ibn Sufyan, and the two residents in Serendip; namely, Ja'far ibn Zakariya and Danial ibn Dawoud.

The four men ot Mandara are Haur ibn Tarhan, Sa'eed ibn Ali, Shah ibn Bazrah, and Hurr ibn Jameel.

The man missed from his ship in Shalahit is named al-Mundhir ibn Zayd.

The man from Seraf [or perhaps Shiraz] is al-Hussein ibn Alwan.

The two fugitives to Sarwania are al-Sari ibn al-Aghlab and Ziyadatullah ibn Rizqullah Uqbah.

The man who withdraw himself to Sicily is Abu-Dawoud al-Sha'shaa'.

The man from Yakhshub who wanders in search of the truth is Abdullah ibn Sa'id ibn Uqbah.

The man from Balkh who flees from his clan is Aws ibn Muhammad.

The man who advances the Book of God as his evidence against the anti-Shia foe in Sarakhs is Najm ibn Uqbah ibn Dawoud.

The man from Farghanah is Azdjah ibn al-Wabiss.

The men from al-Barriya are Sakhr ibn Abd al-Samad al-Qabayili and Yazid ibn Fajir.

These are three hundred and thirteen men, the same number of the Muslim warriors of the Battle of Badr.

[16] In another narration, Ali ibn Ibrahim wrote: Abu'l-Hussein Muhammad ibn Harun told me on the authority of his father who said: Muhammad ibn Hamman, narrating to me, said: Ahmed ibn al-Hussein known as Ibn Abi'l-Qasim narrated to me on the authority of his father who quoted al-Hussein [or al-Hassan] ibn Ali ibn Ibrahim ibn Muhammad to have said: Muhammad ibn Hamran, on the authority of his father, reported Younus ibn Zhabyan to have said:

I was in the presence of [Imam] Abu-Abdullah [al-Sadiq] when he spoke of

the companions of the Rising Imam. He thus said:

> "They are three hundred and thirteen men. Each one of them thinks himself to be equal to three hundred."[1]

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 314.

Surah al-Baqarah 2, verse 155

God Almighty states in the Holy Quran:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

"Be sure WE shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere."

[1] Muhammad ibn Ibrahim al-Numani, famously known as Abu-Zaynab, wrote: Muhammad ibn Hammam, narrating to us, said: Abdullah ibn Ja'far al-Himyari, narrated to us, said: [Ahmed ibn Hilal, narrating to us, said: Al-Hassan ibn] Mahboob narrated to us on the authority of Ali ibn Ri'ab who reported Muhammad ibn Muslim to have said: [Imam] Abu-Abdullah [al-Sadiq] said:

"Before the advent of the Rising Imam, there will be signs through which God shall test the believers."

"What are these signs?" asked I, to which the Imam replied: "It is the words God Almighty states in the Holy Quran:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

'Be sure WE shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.'

وَلَنَبْلُوَنَّكُم

'Be sure, WE shall test you…'

The addressees are the believers.

بِشَيْءٍ مِّنَ الْخَوْفِ

'… with something of fear…'

This is an indication of the fright that will come about at the end of the rule of the family of so-and-so.

وَالْجُوعِ

'… and hunger…'

The hunger will come about because of high prices.

وَنَقْصٍ مِّنَ الْأَمْوَالِ

'... some loss in goods...'

This loss is because of corrupt trade and low profits.

وَٱلْأَنفُسِ

'... or lives...'

This is an indication of terrible deaths.

وَٱلثَّمَرَٰتِ

'... or the fruits...'

This is an indication of shortage in yields and absence of blessings of fruits.

وَبَشِّرِ ٱلصَّٰبِرِينَ

'... but give glad tidings to those who patiently persevere.'

This is an indication of the advent of the Rising Imam whose advent is truly the gladdest tidings to steadfast believers."

The Imam then added:

"Muhammad! This is the true interpretation of the Quranic verse. God Almighty states [in the Holy Quran]:

وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ

'But none knows its interpretation except God and those who are firmly rooted in knowledge. [3:7]'"[1]

[2] Al-Nu'mani also wrote: Ahmed ibn Muhammad ibn Sa'eed ibn Uqda told us: Ahmed ibn Yousuf ibn Ya'qoub and al-Hussein [or Abu'l-Hussein] al-Ju'fi narrated to us from the book of the latter, saying: Isma'eel ibn Mahran, narrating to us, said: Al-Hussein ibn Ali ibn Abi-Hamza quoted his father to have said: Abu-Basseer said: [Imam] Abu-Abdullah [al-Sadiq] said:

Before the coming of the Rising Imam, there will most surely come upon people a year of famine. They will also be stricken by intense fear of slaying, and shortage in money, lives and fruits. Verily, this is so clear in God's Book:

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ

"Be sure WE shall test you with something of fear and hunger, some loss in goods

[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 132.

or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere."[1]

[3] In *Musnad Fatima*, Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hussein Muhammad ibn Haroun told me: [My father—God's mercy be upon him—narrated to me, saying:] Abu-Ali Muhammad ibn Hammam, narrating to us, said: Abdullah ibn Ja'far al-Himyari, narrating to us, said: Ahmed ibn Hilal, narrating to us, said: Al-Hassan ibn Mahboub, narrating to us, on the authority of Ali ibn Ri'ab; and Abu-Ayyoub al-Khazzaz on the authority of Muhammad ibn Muslim that [Imam] Abu-Abdullah [al-Sadiq] said:

> Indeed, the advent of our Rising Imam shall be preceded by a number of sings...

He then mentioned the same previous tradition.[2]

[4] Through his chain of authority that ends with al-Thumali, al-Ayyashi reported the following:

> I, al-Thumali, asked [Imam] Abu-Ja'far [al-Baqir] about the interpretation of God's saying:
>
> وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
>
> *'Be sure WE shall test you with something of fear and hunger.'*
>
> The Imam answered:
>
> This is an indication of special hunger and another general hunger. As for the general hunger, it will strike the people of Levant. And as for the special one, it will strike the people of Kufa. It is special because it will strike certain people, but not all people. Hence, it will strike only the foes of Muhammad's Family. And in this way God will destroy them by hunger.
>
> As for fear, it will be so general that it will include all the people of Levant. And this fear shall come to pass when our Rising Imam declares his uprising. Hunger, on the other hand, shall take place before the rise of the Rising Imam. And this is the true interpretation of God's saying:
>
> وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
>
> *Be sure WE shall test you with something of fear and hunger."*[3]

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[1] *Ibid.*

[2] Al-Tabari, *Dalaa'il al-Imamah*, p. 259.

[3] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 68.

SURAH AAL-IMRAN

Surah Aal-Imran 3, verse 83

God Almighty states in the Holy Quran:

وَلَهُۥٓ أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَإِلَيۡهِ يُرۡجَعُونَ

"And to HIM submits in Islam whoever is in the heavens and the earth, willingly or unwillingly, and to HIM shall they be returned."

[1] Through his chain of authority that ends with Rafa'ah ibn Musa, al-Ayyashi reported the following:

Reciting and commenting on God's saying,

وَلَهُۥٓ أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَإِلَيۡهِ يُرۡجَعُونَ

'And to HIM submits in Islam whoever is in the heavens and the earth, willingly or unwillingly, and to HIM shall they be returned,'

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

> "When the Rising Imam rises, there will remain no land on earth except that the two professions of Islam—i.e. I bear witness that there is no deity save God and that Muhammad is God's messenger—are heard loudly therefrom."[1]

[2] Through his chain of authority, al-Ayyashi reported the following:

Ibn Bukayr said:

> I once asked [Imam] Abu'l-Hassan [al-Ridha] to explain this Quranic verse:
>
> وَلَهُۥٓ أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَإِلَيۡهِ يُرۡجَعُونَ
>
> *'And to HIM submits in Islam whoever is in the heavens and the earth, willingly or unwillingly.'*
>
> He thus said:

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 183.

"This verse was revealed about the Rising Imam. When he reappears, he will invite to Islam all the Jews, Christians, Sabians, atheists, and apostates in the east and west of the earth. Some of them will accept Islam willingly. He will then command them to perform the prayers, pay the zakat duties and do whatever Muslims are commanded to do and are obligated to do towards God. Others will not accept Islam. So, he (the Rising Imam) will decapitate them. Hence, none in the east or the west of the earth will survive except those who believe in God as the One and Only God."

I wondered, "May God accept me as sacrifice for you! Human beings are too many to be united under one belief." And the Imam explained:

"When God wills something to be, He reduces the big number and increases the little number (or: He makes the many seem little, and the little seem many)."[1]

[3] Through his chain of authority, al-Ayyashi reported the following:

Abd al-A'la al-Halabi transmitted from [Imam] Abu-Ja'far [al-Baqir] a long discourse about the events that will come to pass after the advent of the Rising Imam. A part of this discourse reads as follows:

"There will be no village on earth except that the profession of Islam—i.e. there is no deity save God Alone and without having any partner, and Muhammad is verily God's messenger—will be declared loudly therein. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

'And to HIM submits in Islam whoever is in the heavens and the earth, willingly or unwillingly, and to HIM shall they be returned.'

Unlike the Holy Prophet (God's peace and blessings be upon him and his family), the Rising Imam will not accept tributes from non-Muslims. And this is the interpretation of God's saying [in the Holy Quran]:

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ

And fight them on until there is no more tumult or oppression, and there prevail faith in God altogether and everywhere."[2]

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[1] *Ibid.*

[2] *Ibid.* vol. 2, p. 60.

This long Imamic discourse will be cited completely in a coming chapter on verse 39 of Surah al-Anfal (no. 8).

Surah Aal-Imran 3, verse 200

God Almighty states in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ

"O you who believe! Persevere in patience and constancy, vie in such perseverance, and fasten. And fear God, so that you may prosper."

Muhammad ibn Ibrahim al-Nu'mani, in *Kitab al-Ghaybah*, wrote: Ali ibn Ahmed [al-Naydihi] told us on the authority of Ubaydullah ibn Musa [al-Alawi al-Abbasi] that he quoted Haroun ibn Muslim to have narrated al-Qasim ibn Urwah on the authority of Burayd ibn Mu'awiyah al-Ijli who said:

Explaining this Quranic verse:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ

"O you who believe! Persevere in patience and constancy, vie in such perseverance, and fasten..."

[Imam] Abu-Ja'far Muhammad ibn Ali [al-Baqir] said:

"This verse means: Stick patiently to performing the prayers, and vie with your enemies in such patience and perseverance, and fasten onto your awaited Imam."[1]

Sheikh al-Mufid, in his book on the Imam's occultation, also cites the same tradition, reporting it from a chain of authority that ends with Burayd ibn Mu'awiyah al-Ijli.

At any rate, so many are the Imamic traditions that have confirmed that this Quranic verse was revealed about the Holy Imams. Some of these traditions can be found in my other book: *al-Burhan fi Tafsir al-Qur'an*.

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 105.

SURAH AL-NISAA'

Surah al-Nisaa' 4, verse 47

God Almighty states in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ

"O you who have been given the Book! Believe that which WE have revealed, verifying what you have, before WE alter faces then turn them on their backs."

Muhammad ibn Ibrahim al-Nu'mani, in *Kitab al-Ghaybah*, wrote: Muhammad ibn Ya'qoub al-Kulayni [Abu-Ja'far, narrating to me, reported] Ali ibn Ibrahim [ibn Hashim] on the authority of his father [who said:] And Muhammad ibn Yahya ibn Imran narrated to me on the authority of Ahmed ibn Muhammad ibn 'Isa [who, narrating to us, said:] And Ali ibn Muhammad and others [narrated to us, saying:] All those reported Sahl ibn Ziyad to have reported al-Hassan ibn Mahboub... And Abd al-Wahid ibn Abdullah al-Mawsili narrated to us on the authority of Abu-Ali Ahmed ibn Muhammad ibn Nashir, on the authority of Ahmed ibn Hilal, on the authority of al-Hassan ibn Mahboub who said: Amr ibn Abi'l-Miqdam quoted Jabir ibn Yazid al-Ju'fi to have said:

[Imam] Abu-Ja'far Muhammad ibn Ali al-Baqir said to me:

"Jabir! Stick to your place and do not move a single hand or foot until you see these events, if you only live to see them. The first of these is the dispute between the members of this dynasty (i.e. the Abbasid Dynasty). I do not believe that you will live to see this event. But you may narrate it after my passing away. A caller will call out from the sky. A voice will come to you from the side of Levant, announcing conquest of the city. One of the towns of Levant, named al-Jabiya, will be swallowed up by the earth. A part of the right side of Damascus Mosque will fall down. Some apostates will rise from the side of Turkey, followed by a chaos from the side of the Roman lands. The Turkish apostates will advance to occupy the Arabian Peninsula. The Roman apostates will advance to settle down in the town of al-Ramla.

In that year, Jabir, very much disorder will cover each land from the western side. Levant will be the first land to be ruined. Three different groups will fight each other, and the people of Levant will divide amongst themselves, each party following one of these three groups. They are the group of the As'hab (the redheaded), the group of the Abqa' (the speckled), and the group of Sufyani. When the latter meets the group of the Abqa', they will fight against each other so fiercely until the group of Sufyani will kill the Abqa' and all those with him. Sufyani then kills the As'hab. Then, Sufyani's one and only concern and aim is to head for Iraq. His army pass by Qarqisiya and kill a hundred thousand men of the Giants. Sufyani then sends a seventy-thousand soldier army to the city of Kufa where they will kill, crucify and capture its people.

Meanwhile, troops will come from the side of Khorasan, covering all cities hurriedly. With them there will be some companions of the Rising Imam. A non-Arab man of the inhabitants of Kufa will rise, but the commander of Sufyani's army will slay him in a place between the cities of Hira and Kufa.

Sufyani will then send another battalion to Medina. So, al-Mahdi will flee from the city heading for Mecca. As the commander of Sufyani's battalion will be informed of al-Mahdi's having left the city of Medina, he will send troops to chase him. But the troops will fail to catch him. So, al-Mahdi will enter the city of Mecca full of fear and apprehending, just as Prophet Moses the son of Amram did.

The commander of Sufyani's army will be stationed in the desert. A call from the sky will come: 'O Desert! Destroy these people!' Responding, the desert will swallow all of them up except for three men from the Kalb Tribe whose faces God will turn to their backs. About these three, God Almighty revealed in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ

'O you who have been given the Book! Believe that which WE have revealed, verifying what you have, before WE alter faces then turn them on their backs...'

At that time, the Rising Imam will be at Mecca, leaning to the Holy Kaaba, seeking its succor and calling out: 'O people! We do pray for the help of God and the help of those who will respond to us. We are the family of

your Prophet [Muhammad]. We are the closest of all people to God and to Muhammad, peace of God be upon him and his family. If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else. If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else. If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else. If any of you argues with me with regard to Muhammad, peace and blessings of God be upon him and his family, then I am closer to Muhammad than everyone else. If any of you argues with me with regard to God's prophets, then I am closer to God's prophets than everyone else.

Is it not that God says in HIS All-wise Book:

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

Verily, God did choose Adam and Noah and the descendants of Abraham and the descendants of Amram above all the nations. Offspring, one from the other; and verily God is All-hearing, All-knowing. [3:33-4]

I am truly the living copy of Adam, the hoarded copy of Noah, the well-selected copy of Abraham, and the best copy of Muhammad. Behold! If any of you argues with me regarding God's Book, then I am the closest of all people to God's Book. Behold! If any of you argues with me regarding the traditions and conduct of God's Apostle, then I am the closest of all people to the traditions and conduct of God's Apostle. So, I now adjure by God everyone who hears my words to convey them to those who have not heard them. And I now beseech you in the name of your duties towards God and your duties towards HIS Apostle and you duties towards me—for you do have duties towards me; and this is the duty of my kinship to God's Apostle, which you are bound to regard—to help us and defend us against those who wrong us. We have often been horrified, wronged, sent away from our homes and sons, transgressed, deprived of our entitlements, and replaced by people of falsity. So, regard God as to how to treat us. Never disappoint us. And support us so that God will support you.'

Then, God Almighty gather for him his companions whose number is three hundred and thirteen men. God will gather them without a preplanned appointment. They will join him suddenly and at the same time, just as clouds of autumn gather suddenly. And, Jabir, this is the

interpretation of God's saying in the Holy Quran:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'Wherever you are, God shall will bring you all together. For God has power over all things. [2:48]'

They will pay homage to him in the area between the Corner of the Holy Kaaba and Abraham's Station. He will have with him the will of God's Apostle, which his forefathers inherited from one another.

Jabir! The Rising Imam is one of the descendants of al-Hussein ibn Ali. God shall arrange all of his affairs at one night.

Jabir! If people doubt all that, they cannot doubt his being a descendant of God's Apostle and his being the true heir of the Knowledgeable Persons who inherited knowledge from one another. And if people doubt that too, they cannot doubt the call that will come from the sky, announcing his name, his father's name, and his mother's name."[1]

The same narration is quoted in Sheikh al-Mufid's *Kitab al-Ikhtisas* (page 255) where he reports it from Amr ibn Abi'l-Miqdam on the authority of Jabir al-Ju'fi, yet with little difference as follows:

Jabir said: [Imam] Abu-Ja'far [al-Baqir] said to me:

"Jabir! Stick to your place. Do not move a single hand or foot unless you see signs, which I will mention to you. I do not believe that you will live to see these signs. Yet, you may transmit my words to the others after my passing away... None of them will survive it except three men from the Kalb Tribe whose faces God will turn to their backs. About these three, God Almighty revealed in the Holy Quran:

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا

'O you who have been given the Book! Believe that which WE have revealed, verifying what you have, before WE alter faces then turn them on their backs...'

This verse means: Believe in that which WE have revealed to OUR servant the Rising Imam before WE alter faces..."[2]

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 149.

[2] This tradition in its complete form has earlier been cited in this book within the narrations related to verse 148 of Surah al-Baqarah (no. 2).

Surah al-Nisaa' 4, verse 59

God Almighty states in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ

"O you who believe! Obey God, and obey the Messenger and those charged with authority among you."

Ibn Babawayh wrote: A number of our brethren-in-faith, narrating to us, said: Muhammad ibn Hamman narrated to us on the authority of Ja'far ibn Muhammad ibn Malik al-Fazari [on the authority of al-Fazari] who said: We have been narrated by al-Hassan ibn Muhammad ibn Sama'ah on the authority of Ahmed ibn al-Harith [or al-Harth] who said: Al-Mufadhdhal ibn Umar narrated to me on the authority of Younus ibn Zhabyan who quoted Jabir ibn Yazid al-Ju'fi to have said: I heard Jabir ibn Abdullah al-Ansari say:

When God the Almighty and All-majestic revealed to HIS Prophet Muhammad—God's peace and blessings be upon him and his family—this Quranic verse:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ

'O you who believe! Obey God, and obey the Messenger and those charged with authority among you,'

I asked the Holy Prophet: "O God's Apostle! We know God and know HIS Messenger. But who are those charged with authority, the obedience to whom God has attached to the obedience to HIM and to HIS Messenger?"

In reply, the Holy Prophet said:

"Jabir! Those charged with authority are my successors and the Imams (i.e. political and religious leaders) of Muslims. The first of them is Ali ibn Abi-Talib, followed by al-Hassan and then al-Hussein. Then come Ali ibn al-Hussein and Muhammad ibn Ali, whom is nicknamed in the Torah as Baqir. You, Jabir, will live to meet him. When you meet him, convey my greetings to him. After him comes al-Sadiq Ja'far ibn Muhammad, followed by Musa ibn Ja'far. Then come Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, and al-Hassan ibn Ali respectively. Then comes

the one who bears the same name of mine and the same nickname of mine. He is God's authority on HIS lands and the one representing God amongst HIS servants. He is the son of al-Hassan ibn Ali.

And it is he on whose hands God—exalted be HIS Name—shall conquer the east and the west of earth. He will be occulted from his partisans and loyalists. And his occultation will take such a long time that none will keep firm on his Imamate except true believers whose hearts God has tested for true faith."

I, Jabir, further asked, "O God's Apostle! Can his partisans benefit from his occultation?"

He answered: "Yes, they can. I swear it by HIM Who sent me as HIS prophet. They derive light from his illumination, and they benefit from their loyalty to him while he is occulted as same as people benefit from the sun while it is overclouded.

Jabir! What I have just told you is part of the veiled secrets and hoarded knowledge of God. So, concealed from the others, except those who deserve to know it."[1]

[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 1, p. 253.

Surah al-Nisaa' 4, verse 69

God Almighty states in the Holy Quran:

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا

"And whoever obeys God and the Apostle, these shall be with those upon whom God has bestowed favors; the prophets, the truthful, the witnesses and the righteous. And excellent are these as companions!"

Ali ibn Ibrahim reports Imam al-Sadiq to have said about the explanation of the abovementioned Quranic verse:

The "*prophets*" is an indication of the Holy Prophet Muhammad (God's peace and blessings be upon him and his family).

The "*truthful*" is an indication of Imam Ali (ibn Abi-Talib).

The "*witnesses*" is an indication of Imam al-Hassan and Imam al-Hussein.

The "*righteous*" is an indication of the Holy Imams.

The "*excellent companion*" is an indication of the Rising Imam of Muhammad's Family, God's peace and blessings be upon them.[1]

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[1] *Tafsir al-Qummi*, vol. 1, p. 142.

Surah al-Nisaa' 4, verse 77

God Almighty states in the Holy Quran:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

"Have you not seen those to whom it was said: 'Withhold your hands, and keep up prayer and pay the poor-rate.' But when fighting is prescribed for them, a party of them fear men as they ought to have feared God or even with a greater fear. And they say: Our Lord! Why have YOU ordained fighting for us? Wherefore did YOU not grant us a delay to a near end?"

[1] Muhammad ibn Ya'qoub wrote: Muhammad ibn Yahya reported on the authority of Ahmed ibn Muhammad on the authority of Ibn Sinan who reported Abu'l-Sabbah ibn Abd al-Hameed to have quoted Muhammad ibn Muslim as saying: [Imam] Abu-Ja'far [al-Baqir] said:

By God I swear this: The decision al-Hassan ibn Ali made[1] was most surely better for this nation than whatever is under sunlight.

I swear by God: This Quranic verse was revealed to prescribe obedience to the Imam:[2]

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

"Have you not seen those to whom it was said: 'Withhold your hands, and keep up prayer and pay the poor-rate.'

And this is a condemnation of those who asked Imam al-Hassan to give them permission to fight with the other party.

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

'But when fighting is prescribed for them…'

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[1] Imam al-Hassan ibn Ali entered into truce with Mu'awiyah for many reasons and goals. Yet, some of his fellows objected. [*translator*]

[2] That is, their duty was to obey Imam al-Hassan in whatever decision he makes.

And this part of the verse is an indication of their duty to fight in support of Imam al-Hussein.

Yet,

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

'they say: Our Lord! Why have YOU ordained fighting for us? Wherefore did YOU not grant us a delay to a near end?'

They wanted to postpone fighting in support of Imam al-Hussein to the advent of the Rising Imam.[1]

[2] Al-Ayyashi, in his book on Quranic exegesis, wrote: Idris, a former servant of Abdullah ibn Ja'far, is reported through a chain of authority that he quoted [Imam] Abu-Abdullah [al-Sadiq] to have said:

The true interpretation of this Quranic verse is this:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ

"Have you not seen those to whom it was said: Withhold your hands..."

with Imam al-Hassan...

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

"...and keep up prayer and pay the poor-rate. But when fighting..."

with Imam al-Hussein...

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

"...is prescribed for them, a party of them fear men as they ought to have feared God or even with a greater fear. And they say: Our Lord! Why have YOU ordained fighting for us? Wherefore did YOU not grant us a delay to a near end..."

with Rising Imam, when victory and feat are guaranteed.

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

"Say: The provision of this world is short, and the Hereafter is better for him who guards against evil. And you shall not be wronged the husk of a date stone."[2]

[3] Al-Ayyashi again reported through his chain of authority that Muhammad ibn

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 330.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 257.

Muslim quoted [Imam] Abu-Ja'far [al-Baqir] to have said:

By God I swear this: The decision al-Hassan ibn Ali made was most surely better for this nation than whatever is under sunlight.

I swear by God: Verily, this Quranic verse was revealed to prescribe obedience to the Imam:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ

"Have you not seen those to whom it was said: 'Withhold your hands, and keep up prayer and pay the poor-rate.'

And this is a condemnation of those who asked Imam al-Hassan to give them permission to fight with the other party.

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

'But when fighting is prescribed for them...'

And this part of the verse is an indication of their duty to fight in support of Imam al-Hussein.

Yet,

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

'they say: Our Lord! Why have YOU ordained fighting for us? Wherefore did YOU not grant us a delay to a near end?'

They wanted to postpone fighting in support of Imam al-Hussein to the advent of the Rising Imam.

The same indication is also made in God's saying elsewhere in the Holy Quran:

رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ

"O our Lord! Respite us yet to a near term, so we shall respond to YOUR call and follow the apostles. [13:44]"[1]

[1] *Ibid.* p. 258.

10

Surah al-Nisaa' 4, verse 159

God Almighty states in the Holy Quran:

وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

"And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Jesus) shall be a witness against them."

Ali ibn Ibrahim wrote: My father, narrating to me, reported al-Qasim ibn Muhammad on the authority of Suleiman ibn Dawoud al-Minqari to have said: Abu-Hamzah reported Shahr ibn Hawshab to have said:

One day, al-Hajjaj said to me, "There is a verse in God's Book that I am too weak to understand."

"Which one, prince?" I asked, to which he replied, "It is God's saying,

وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ

'And there is not one of the followers of the Book but most certainly believes in this before his death.'

It happens frequently that I order Jews and Christians to be sentenced to guillotining. And when I stare at them, I do not see that they move their lips with any single word until their souls depart their bodies."

I said, "No, prince. It is not as you thought. Your interpretation of the verse is inaccurate."

"What is the accurate interpretation then?" he asked.

I explained, "Before the Resurrection Day, Jesus will descend to this world. Then, there will be no single Jew or Christian but believe in him before his death. Al-Mahdi will lead the congregational prayers, and Jesus will follow him."

"Mercy be upon you! How did you know that and where from did you bring it?" asked al-Hajjaj, and I answered, "This is what was said to me by Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi-Talib [i.e. Imam al-

Baqir]."

Al-Hajjaj had to confess, "Yes, by God. You brought it from the clearest and cleanest source."[1]

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 1, p. 158.

11

SURAH AL-MA'IDAH

Surah al-Ma'idah 5, verse 14

God Almighty states in the Holy Quran:

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ

"From those, too, who call themselves Christians, WE did take a covenant, but they forgot a good part of the message that was sent them."

Muhammad ibn Ya'qoub wrote: Ali ibn Ibrahim reported on the authority of Isma'eel ibn Muhammad al-Makki, on the authority of Ali ibn al-Hassan, on the authority of Amr ibn Uthman, on the authority of al-Hussein ibn Khalid, on the authority of someone whom he mentioned by name, who reported Abu'l-Rabii' al-Shami to have said:

[Imam] Abu-Abdullah [al-Sadiq], advised me, saying:

> Do not buy any black servant. But if you have to, then choose a Nubian black servant. For the Nubians are of those about whom God Almighty states in the Holy Quran:
>
> وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ
>
> *"From those, too, who call themselves Christians, WE did take a covenant, but they forgot a good part of the message that was sent them."*
>
> Verily, they will remember the part of the message that was sent them. A good group of them will revolt in support of, and join, the Rising Imam.
>
> Do not espouse any Kurdish man or woman, for they are a species of Jinn, but the covering was revealed from them.[1]

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 5, p. 352.

Surah al-Ma'idah 5, verse 54

God Almighty states in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

"O you who believe! If any from among you turn back from his faith, soon will God produce a people whom HE will love as they will love HIM; (they will be) lowly with the believers, mighty against the rejecters, fighting in the way of God, and never afraid of the reproaches of such as find fault. That is the grace of God, which HE will bestow on whom HE pleases. And God encompasses all, and HE knows all things."

[1] In his famous book, *Kitab al-Ghaybah*, Muhammad ibn Ibrahim, known as Abu-Zainab al-Nu'mani wrote: Ahmed ibn Muhammad ibn Sa'eed ibn Uqdah told us: Al-Hassan ibn Ali [or Ali ibn al-Hassan] ibn Fadhdhal, narrating to us, said: [Muhammad ibn Amr and Muhammad ibn al-Waleed, narrating to us, said: Muhammad ibn Hamzah and Muhammad ibn Sa'eed, narrating to us, said:] Hammad ibn Uthman narrated to us on the authority of Suleiman ibn Haroun al-Ijli who said: I heard [Imam] Abu-Abdullah [al-Sadiq] say [or Imam Abu-Abdullah al-Sadiq said]:

> Verily, the companions of the Patron of this Cause [i.e. Imam al-Mahdi] are hoarded for him. Even if all people die, God Almighty will bring him his companions. It is they about whom God the Almighty and All-majestic said [in the Holy Quran]:
>
> فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ
>
> *"If these reject it, Behold! WE shall entrust its charge to a new people who never reject it.* [6:89]"
>
> Also, it is they about whom HE, the Almighty and All-majestic, said [elsewhere in the Holy Quran]:
>
> فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ
>
> *"Soon will God produce a people whom HE will love as they will love Him; (they*

will be) lowly with the believers, mighty against the rejecters."[1]

[2] Through his chain of authority, al-Ayyashi reported Suleiman ibn Haroun to have said:

Once, I asked the Imam, "These Ijliyya[2] claim that Abdullah ibn al-Hassan has with him the sword of God's Apostle. Is this true?"

Denying, the Imam said:

"No, by God. It is not true. Neither Abdullah nor did his father ever see the sword of God's Apostle with any of their eyes.

However, it is probable that his father saw it with Imam al-Hussein.

Verily, this sword is hoarded for the Patron of this Cause. Never incline with them to the east or the west. By God, the truth is too clear to be hidden.

By God, even if the inhabitants of the skies and the inhabitants of the earth help each other to turn this issue from its right place wherein God put, they shall never be able to do it.

And even if all human beings reject faith and no single faithful person remains amongst them, God shall bring some people to be the followers of the truth.

You must have heard God's saying in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

'O you who believe! If any from among you turn back from his faith, soon will God produce a people whom HE will love as they will love Him; (they will be) lowly with the believers, mighty against the rejecters, fighting in the way of God, and never afraid of the reproaches of such as find fault. That is the grace of God, which HE will bestow on whom HE pleases. And God encompasses all, and HE knows all things.'

God Almighty also states elsewhere in the Holy Quran:

فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ

'If these reject it, Behold! WE shall entrust its charge to a new people who never

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 170.

[2] The followers of Haroun ibn Saeed al-Ijli, al-Ijliyya is a weak faction that branched from the Zaydiya Shia Sect.

reject it. [6:89]'

Verily, the ones intended in the latter verse are the same ones intended in the earlier.[1]

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 326.

SURAH AL-AN'AAM

Surah al-An'aam 6, verse 44

God Almighty states in the Holy Quran:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ

"But when they neglected that with which they had been admonished, WE opened for them the doors of all things, until when they rejoiced in what they were given, WE seized them suddenly; then lo! They were in utter despair."

[1] Ali ibn Ibrahim wrote: Ja'far ibn Ahmed, narrating to us, said: Abd al-Kareem ibn Abd al-Raheem, narrating to us, said: Muhammad ibn Ali reported Muhammad ibn al-Fudhayl to have quoted Abu-Hamzah as saying:

I asked [Imam] Abu-Ja'far [al-Baqir] to explain to me the Quranic verse [involved]. So, he said:

As for God's saying,

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ

'But when they neglected that with which they had been admonished,'

this means that they challenged God's command and neglected allegiance to [Imam Ali] the Commander of the Faithful after they had been commanded to commit to it.

As for God's saying,

فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

'WE opened for them the doors of all things,'

this is an indication of their worldly supremacy and whatever God gave them smoothly therein.

As for God's saying,

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ

'until when they rejoiced in what they were given, WE seized them suddenly; then lo! They were in utter despair,'

this means the advent of the Rising Imam. They will be as though they had no supremacy or power at all. And this is the very meaning of (بَغْتَةً) *'suddenly.'*

So, this verse was revealed to the Holy Prophet to inform of some details of the advent of the Rising Imam:

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

'So, the roots of the people who were unjust were cut off; and all praise is due to God, the Lord of the worlds. [6:45]'[1]

[2] Muhammad ibn al-Hassan al-Saffar wrote: Abdullah ibn Aamir is reported to have quoted Abu-Abdullah al-Barqi on the authority of al-Hassan ibn Uthman, on the authority of Muhammad ibn al-Fudhayl who reported Abu-Hamzan to have said:

[Imam] Abu-Ja'far [al-Baqir] said:

As for God's saying,

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ

'But when they neglected that with which they had been admonished,'

this means: When they neglected their duty of being loyal [to the Imam] after they had been commanded to commit to it,

فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ

'WE opened for them the doors of all things.'

And this is an indication of their worldly supremacy and whatever they were given therein.

As for God's saying,

حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ

'until when they rejoiced in what they were given, WE seized them suddenly; then lo! They were in utter despair,'

this is an indication of the advent of the Rising Imam.[2]

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[1] *Tafsir al-Qummi*, vol. 1, p. 200.

[2] Muhammad ibn al-Hassan al-Saffar, *Bassa'ir al-Darajaat*, p. 78.

Surah al-An'aam 6, verse 89

God Almighty states in the Holy Quran:

فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ

"If these reject it, Behold! WE shall entrust its charge to a new people who never reject it."

I have earlier referred to this Quranic verse and its connection with the Rising Imam al-Mahdi, God's peace be upon him.

15

Surah al-An'aam 6, verse 158

God Almighty states in the Holy Quran:

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ

"Are they waiting only but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting."

[1] Ibn Babawayh wrote: My father—God be pleased with him—narrated to me, saying: Sa'd ibn Abdullah, narrating to us, said: Muhammad ibn al-Hussein ibn Abi'l-Khattab, narrating to us, said: Al-Hassan ibn Mahboub reported Ali ibn Ri'ab to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty states in the Holy Quran:

يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ

'On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before.'

The word *signs* (ءَايَٰتِ) is an indication of the Holy Imams.

The *awaited sign* is an indication of the Rising Imam.

So, on that day, no soul will be profited by its faith unless it had already believed in him before his rise with sword, even if it had believed in all of his forefathers. the Imams.[1]

[2] Ibn Babawayh, again, wrote: Al-Muzhaffar ibn Ja'far ibn al-Muzhaffar al-Alawi al-Samarkandi—God be pleased with him—narrated to us, saying: Muhammad ibn Ja'far ibn Mas'oud and Haydar ibn Muhammad ibn Nu'aym al-Samarqandi, God be pleased with him; both of them reported Muhammad ibn Mas'oud al-Ayyashi to have said: Ali ibn Muhammad ibn Shuja', narrating to me, said: Muhammad ibn 'Isa reported Younus ibn Abd al-Rahman on the authority of Ali ibn Abi-Hamzah who reported

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 336.

Abu-Basseer to have said:

[Imam] Ja'far ibn Muhammad [al-Sadiq] said:

God Almighty states in the Holy Quran:

يَوْمَ يَأْتِى بَعْضُ ءَايَـٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَـٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ

'On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before or earn good through its faith.'

This is an indication of the advent of the Awaited Rising Imam, who will be of our descendants.

Abu-Basseer! Blessed shall be the partisans of our Rising Imam, who expect his advent during his occultation, and obey him after his reappearance. These are truly the adherents of God. They shall have no fear, nor shall they grieve.[1]

[1] *Ibid.* vol. 2, p. 357.

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SURAH AL-A'RAAF

Surah al-A'raaf 7, verse 1

God Almighty states in the Holy Quran:

الٓمٓصٓ

"Alif, Lam, Mim, Suad."[1]

Through his chain of authority, al-Ayyashi reported Abu-Labeed al-Makhzumi to have said:

[Imam] Abu-Ja'far [al-Baqir] said to me:

> Abu-Labeed! Twelve descendants of al-Abbas [ibn Abd al-Muttalib] will rule over people. After the eighth, four of them will be assassinated. One of them will be slain by a faction characterized by short lifetime, brief sovereignty, and wicked performance. One of them will be the little dissolute, nicknamed as al-Hadi, al-Natiq and al-Ghawi.
>
> Abu-Labeed! Indeed, there lies in the disjoined letters of the Holy Quran very much knowledge. God the All-blessed and All-exalted has revealed this [verse in the Holy Quran]:
>
> الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ
>
> *'Alif, Lam, Mim. This is the Book...'*
>
> Thereafter, Muhammad—God's peace and blessings be upon him and his family—rose up until his light prevailed and his word firmly sustained. He was born after a hundred and three years had passed from the seventh millennium. The clarification of this fact is there in God's Book, more

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[1] Also called the mysterious letters, these are disjoined, or disconnected Arabic letters. They are the exordial verses of a good number of Quranic chapters. Some Quranic exegetes have interpreted them as abbreviations for certain names and attributes or indications of some facts. However, the truth about these letters and their significances are known by God Almighty and those well-firmed in knowledge; namely the Holy Prophet and Imams. [*translator*]

precisely in the disjoined letters. If you compute them without repetition, you will find the truth. None of the disjoined letter but that it symbolizes a period. Whenever the period symbolized by one of the disjoined letters expires, there will most surely be a rise led by one of the descendants of Hashim.

The letter *alif* symbolizes number one, the letter *lam* number thirty, the letter *mim* number forty, and the letter *suad* number ninety. The total is thus one hundred and sixty one. Then came the rising of al-Hussein ibn Ali, God's peace be upon both of them. And al-Hussein symbolizes God's *alif lam mim.*

Then the period expired, the rising one of the descendants of al-Abbas rose up. And that was at the *alif lam mim suad* (الٓمٓصٓ). Our Rising Imam shall rise up at the end of the [letter] *raa* after the *alif lam mim suad*. So, appreciate this and understand it, but keep it secret with you.[1]

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 3.

Surah al-A'raaf 7, verse 53

God Almighty states in the Holy Quran:

هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ

"Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: 'The apostles of our Lord did indeed bring true tidings. Do we now have any intercessors to intercede on our behalf? Or could we be sent back and then should we behave differently from our behavior in the past?' In fact, they will have lost their souls, and the things they invented will leave them in the lurch."

Ali ibn Ibrahim wrote:

Imam al-Sadiq is reported to have interpreted this holy Quranic verse as thus:

This is one of the Quranic verses whose interpretation will take place long times after their revelation. The interpretation of it shall come to pass on the day of the reappearance of the Rising Imam and on the Resurrection Day.

As for God's saying,

ٱلَّذِينَ نَسُوهُ مِن قَبْلُ

'those who disregarded it before,'

the word *disregard* (نَسُوهُ) means to neglect and abandon.

As for God's saying,

قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ

'... the apostles of our Lord did indeed bring true tidings. Do we now have any intercessors to intercede on our behalf?'

This shall come to pass on the Resurrection Day.

As for God's saying,

وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ

'... and the things they invented will leave them in the lurch,'

this means that the things they invented will be proven false to them.[1]

[1] *Ibid.* vol. 1, p. 235.

Surah al-A'raaf 7, verse 128

God Almighty states in the Holy Quran:

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ

"Moses said to his people: Pray for help from God, and wait in patience and constancy. For the earth is God's. HE gives as a heritage to such of HIS servants as HE pleases. And the good end is for the pious."

Through his chain of authority, Muhammad ibn Ya'qoub quoted Ahmed ibn Muhammad ibn 'Isa to have reported Ibn Mahboub on the authority of Hisham ibn Salim who reported Abu-Khalid al-Kabuli to have said:

[Imam] Abu-Ja'far [al-Baqir] is reported as saying:

We have read the following in the Book of Ali:

إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ

"For the earth is God's. HE gives as a heritage to such of HIS servants as HE pleases. And the good end is for the pious."

My family and I are the ones to whom God shall give the earth as a heritage. And we are the pious [ones intended in this Quranic verse]. The earth, all of it, is ours. So, any Muslim who constructs a derelict piece of land will have it as his own property after he pays its dues to the Imam from my family. Only then, he is allowed to take for himself the profits the land produces. But if he deserts it, or ruins it, and another Muslim receives it after him, constructs and raises it, then the latter possesses a greater right to own it than the earlier one who has deserted it, yet after he pays its dues to the Imam from my family. Only then, he is allowed to take for himself the profits the land produces. And this will continue until the prevalence of the Rising Imam, who will be from my descendants and who will prevail by means of sword. He will then take under his custody the entire earth and dismiss the disbelievers from what they had possessed of it, just as the Holy Prophet did. An exception is the lands that are

possessed by our partisans. The Rising Imam will conclude a sharing contract with them and leave these lands under their disposal.[1]

The same narration is quoted by al-Ayyashi in his book of *tafsir* (Quranic exegesis),[2] where he reports the narration through a chain of authority that ends with Abu-Khalid al-Kabuli who reports it from Imam Abu-Ja'far al-Baqir, God's blessings be upon him.

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 407.

[2] Vol. 2, p. 25.

Surah al-A'raaf 7, verses 156-7

God Almighty states in the Holy Quran:

قَالَ عَذَابِيٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ
مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ
ٱلطَّيِّبَـٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ
ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

"HE said: As for MY chastisement, I will afflict with it whom I please, and MY mercy encompasses all things. So, I will ordain it especially for those who maintain piety and pay the poor-rate, and those who believe in OUR communications; those who follow the Apostle-Prophet, the Ummi [the inhabitant of Ummu'l-Qura, Mecca], whom they find written down with them in the Torah and the Evangel, who enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them. So, as for those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful."

Muhammad ibn Ya'qoub wrote: A number of our brethren-in-faith have narrated Ahmed ibn Muhammad ibn Abi-Nasr, on the authority of Hammad ibn Uthman, on the authority of Abi-Ubaydah al-Hadhdha' who said:

Once, I asked [Imam] Abu-Ja'far [al-Baqir] about the capability and the words of people.

In reply, the Imam recited this Quranic verse:

وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ

"...they still have different beliefs except those upon whom God has had HIS mercy. For this reason HE has created them. [11:118-9]"

He then added: "O Abu-Ubaydah! People face differences in search for the truth, and all of them will be destroyed [i.e. all of them are wrong]."

I said, "But God says thereafter:

إِلَّا مَن رَّحِمَ رَبُّكَ

...except those who receive mercy from your Lord..."

The Imam explained, "These people are our followers whom God created for HIS mercy. And this is the meaning of HIS saying:

وَلِذَٰلِكَ خَلَقَهُمْ

'For this reason HE has created them.'

God Almighty says that mercy is the share of those who obey the Imams. And this is the very mercy about which HE states:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

'MY mercy encompasses all things. [7:156]'

Hence, HIS mercy shall be dedicated to those who have recognition of the Imam, which is part of recognition of God. The Quranic expression *'all things'* (كُلَّ شَيْءٍ) stands for our followers and partisans.

God Almighty then adds:

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

'So, I will ordain it especially for those who maintain piety.'

Piety, here, is an indication of renunciation of loyalty and obedience to all others than the Imams.

As for God's saying,

يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ

'...whom they find written down with them in the Torah and the Evangel,'

this is an indication of the Holy Prophet [Muhammad], the Holy Prophet's Successor [Imam Ali ibn Abi-Talib], and the Rising Imam [al-Mahdi].

As for God's saying,

يَأْمُرُهُم بِالْمَعْرُوفِ

'...who enjoins them good,'

this is an indication of one of the activities of the Rising Imam after his reappearance.

As for God's saying,

وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ

'and forbids them evil,'

evil (ٱلْمُنكَرِ) stands for rejection and denial of the Imam's excellence and superiority.

As for God's saying,

وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ

'and makes lawful to them the good things,'

this is an indication of taking knowledge from its true sources.

As for HIS saying,

وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ

'and makes unlawful to them impure things,'

the impure things (ٱلْخَبَٰٓئِثَ) meant in the verse are exclusively the false claims of the opponents (of the Shia).

As for HIS saying,

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ

'and removes from them their burden,'

this is an indication of the sins that they used to commit before they recognized the excellences and superiority of the Imams.

As for HIS saying,

وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ

'and the shackles which were upon them,'

this is an indication of their beliefs and words that they had not been commanded to embrace and say.

And these words are what they used to say before they recognized the excellences and superiority of the Imams. When they recognized the superiority of the Imams, these shackles were removed from them. 'Shackles' is a word tantamount to 'sins.'

God Almighty then describes them by saying,

فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ

'So, as for those who believe in him...'

This means those who believe in the Imam.

As for God's saying,

وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

'and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful,'

these are the descriptions of those who keep off from the worship of the false idols and the tyrants. The false idols and the tyrants are namely *so-and-so* and *so-and-so*. Worship of them is for people to obey them.

Therefore, God Almighty states elsewhere:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

'And return to your Lord time after time and submit to HIM in Islam. [39:54]'

About the rewards of such believers, God Almighty states:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

"For them are glad tidings in the life of the present and in the Hereafter."

The Imam, in the life of the present, gives them the glad tidings of the advent and reappearance of the Rising Imam and the slaying of their enemies and, in the Hereafter, he gives them the glad tidings of redemption and joining the Holy Prophet Muhammad—God's peace and blessings be upon him and his family—and the Veracious [Imams] at the Divine Pond.[1]

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 429.

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Surah al-A'raaf 7, verse 159

God Almighty states in the Holy Quran:

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِۦ يَعْدِلُونَ

"Of the people of Moses, there is a section who guide and do justice in the light of truth."

[1] Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote in his book: Abu-Abdullah al-Hussein ibn Abdullah al-Kharqi, narrating to me, said: [Abu-Muhammad Haroun ibn Musa, narrating to us, said: Abu-Ali Muhammad ibn Hammam, narrating to me, said:] Ja'far ibn Muhammad ibn Malik, narrating to us, said: Is'haq ibn Muhammad al-Sayrafi narrated to us on the authority of Is'haq [Muhammad] ibn Ibrahim al-Ghazzali who said: Imran al-Za'farani narrated to me on the authority of al-Mufadhdhal ibn Umar who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> When the Rising Imam rises up from the back of this House, twenty-seven men will rise with him. Fourteen men of them will be from the people of [Prophet] Moses. It is they about whom God the All-exalted states [in the Holy Quran]:
>
> وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِۦ يَعْدِلُونَ
>
> *"Of the people of Moses, there is a section who guide and do justice in the light of truth."*
>
> In addition, seven of them will be the Companions of the Cave (i.e. the Seven Sleepers of Ephesus), plus al-Miqdad, Jabir al-Ansari, the Believer of Pharaoh's Family, and Yusha' (Joshua) the son of Nun, the successor to [Prophet] Moses.[1]

[2] Ibn al-Farisi, in *Rawdhat al-Wa'izheen*, wrote:

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[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 147.

However, as you see the total number is twenty-five but not twenty-seven as is mentioned in the narration. It is probable that a clerical error has occurred, or the coming narrations will complete the number.

Imam al-Sadiq said:

> Twenty-seven men will rise with the Rising Imam when he rises up from the back of the Kaaba (the Hallowed House of God in Mecca). Of them are fifteen men from the people of [Prophet] Moses. These are they who *guide and do justice in the light of truth*. Seven others are the Companions of the Cave, in addition to Joshua the son of Nun, Salman, Abu-Dujanah al-Ansari, al-Miqdad ibn al-Aswad, and Malik al-Ashtar. In the presence and at the service of the Rising Imam, these will be supporters and rulers.[1]

[3] Through his chain of authority, al-Ayyashi, in his book on Quranic exegesis, reported al-Mufadhdhal ibn Umar to have quoted [Imam] Abu-Abdullah [al-Sadiq] as saying:

> When the Rising Imam rises up, he will take out from the back of the Kaaba twenty-seven men, of whom fifteen men will be from the people of [Prophet] Moses. These are the one who guide and do justice in the light of truth. Seven men of them are the Companions of the Cave. And the others are Joshua the son of Nun the successor to [Prophet] Moses, the Believers of Pharaoh's Family, Salman the Persian, Abu-Dujanah al-Ansari, and Malik al-Ashtar.[2]

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[1] Al-Fattal al-Nayshaburi, *Rawdhat al-Wa'izhin*, p. 228.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 32.

SURAH AL-ANFAL

Surah al-Anfal 8, verse 39

God Almighty states in the Holy Quran:

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere."

[1] Muhammad ibn Ya'qoub wrote: Ali ibn Ibrahim reported on the authority of his father, on the authority of Ibn Abi-Umayr, on the authority of Umar ibn Udhaynah who quoted Muhammad ibn Muslim to have said:

I, once, asked [Imam] Abu-Ja'far [al-Baqir] to explain to me God's saying:

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere."

The Imam, in reply, said:

> The interpretation and final fulfilment of this Divine command has not yet come. God's Apostle—God's peace and blessings be upon him and his family—allowed [for non-Muslims to pay the tributes, for disbelievers to pay ransoms, and for hypocrites to pretend following Islam], as much as his companions and he needed it. But when the final fulfilment of this Divine command comes, nothing will be accepted from these categories. Yet, death will be their sentence unless they profess that there is no deity save God One and Only, and there will be no sign ever of polytheism.[1]

[2] Through his chain of authority, al-Ayyashi, in his book on Quranic exegesis, reported Zurarah to have said:

> [Imam] Abu-Ja'far [al-Baqir, or Imam Abu-Abdullah al-Sadiq said: My father] was asked about the interpretation of this Quranic verse:

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 201.

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere."

So, he explained:

The final interpretation and fulfillment of this Divine command has not yet come. When our Rising Imam rises, those who witness him will realize what the true interpretation of this Quranic verse is. At that time, the religion of Muhammad will most surely cover whatever is covered by night, until there will be no single sign of polytheism on the surface of the earth, just as God Almighty has informed.[1]

[3] Al-Tabarsi, in his book *Majma' al-Bayan*, wrote:

Zurarah and others reported [Imam] Abu-Abdullah [al-Sadiq] to have said:

The final interpretation and fulfillment of this Divine command has not yet come. When our Rising Imam rises, those who witness him will realize what the true interpretation of this Quranic verse is. At that time, the religion of Muhammad will most surely cover whatever is covered by night, until there will be no single polytheist on the surface of the earth.[2]

[4] Through his chain of authority, al-Ayyashi, in his book on Quranic exegesis, reports Abd al-A'la al-Halabi to have said:

[Imam] Abu-Ja'far [al-Baqir], pointing towards the side of Dhi-Tuwa, stated:

The Imam in charge of this mission [i.e. Imam al-Mahdi] will be occulted in some of these valleys. Two nights after his reappearance, his private servant, who is always present with him and at his service, leaves to meet some of the Imam's companions. "How many are you in this place?" he asks them, and they will answer, "We are about forty men." "How will

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 56.

[2] Al-Tabarsi, *Majma' al-Bayan*, vol. 4, p. 543.

The Imam likens the prevalence of Islam over the entire globe to night. This may be understood in two ways. The first, nighttime naturally comes to an end, and daytime takes its place. So, just as daytime removes darkness of night and replaces it with light, so too does the time of the obliteration of the Holy Prophet's religion and the confusion between trueness and falsity in the mentalities of people come to an end when the Awaited Imam al-Mahdi reappears and prevails. The second, the Holy Prophet's religion will encompass the earth entirely just as nightfall naturally encompasses it entirely, unlike daytime, which may not reach each and every part of the earth due to barriers or the like.

you feel when you meet your man?" he asks further, and they will answer keenly, "By God, if he leads us to these mountains, we will follow him."

The next day, he shows up to them again and asks, "Name those whom you trust and the elites of your tribes." As they do, he leads them to their Imam who will promise to see them the next night.

[Imam] Abu-Ja'far [al-Baqir] continued:

By God I swear this: I do see coming that the Rising Imam leans to the Black Stone [on the Holy Kaaba (House of God)] and beseeches God to grant him his right. He then says: 'O people! If any of you argues with me with regard to God, then I am closer to God than everyone else.

O people! If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else.

O people! If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else.

O people! If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else.

O people! If any of you argues with me with regard to Moses, then I am closer to Moses than everyone else.

O people! If any of you argues with me with regard to Jesus, then I am closer to Jesus than everyone else.

O people! If any of you argues with me with regard to Muhammad God's Apostle, then I am closer to Muhammad God's Apostle than everyone else.

O people! If any of you argues with me with regard to God's Book, then I am closer to God's Book than everyone else.'

He then heads for the Standing-Place [adjacent to the Holy Kaaba], offers a two-unit prayer, and beseeches God to grant him his right.

[Imam] Abu-Ja'far [al-Baqir] added:

By God I swear this: It is he (i.e. Imam al-Mahdi) whom is introduced in God's Book as the distressed one. God thus states:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ

'Is not HE Who answers the distressed one when he calls HIM, and removes the distress, and makes you inheritors of the earth? [27:62]'

The first to swear allegiance to him (i.e. Imam al-Mahdi) is the Archangel Gabriel—who will be standing on the Kaaba's gutter in the image of a

white bird—followed by the three hundred and thirteen men.

[Imam] Abu-Ja'far [al-Baqir] went on:

Those of whom who will have already started their journeys towards him, will join him at that very time. But those who will have not yet started their journeys, will be moved to him from their own places. And this is the meaning of these words of [Imam Ali] the Commander of the Faithful: '... these are those whom shall be moved to him from their own places.'

And it is the meaning of God's saying [in the Holy Quran]:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

'Wherever you are, God shall bring you all together.'

These are the companions of the Rising Imam. They are three hundred men and few others.

They are, by God I swear it, the *group counted out*, whom God mentions, saying:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ

'And if WE delay penalty for them till a group counted out... [11:8]'

They gather together at one time, just like clouds of autumn (when they gather at the same time).

The next morning, the Imam presents himself in Mecca, inviting people to God's Book and the Prophet's Tradition. But none will respond to him except a little number. He then moves after appointing someone as the governor of Mecca. On his way, he is informed that the governor he has appointed was killed. He thus returns and kills the slayers, without any further punishment; i.e. taking captives.

He then goes forth and invites people to abide by God's Book and the Prophet's Tradition, to acknowledge Ali ibn Abi-Talib's (Divinely commissioned) leadership, and to renounce their enemies. He will not mention any by name. He then goes forth towards the desert, where the army of Sufyani contend with him. Then, God commands the earth to swallow them up from beneath their feet. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ

"If you could see when they are startled and there is no escape, and they are seized

from a place near at hand, how they will say: We believe in him...!"

That is, they will say: We now believe in the Rising Imam al-Mahdi of Muhammad's family.

وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ

"... Yet, they had rejected him before. And they utter conjectures with regard to the unseen from a distant place. And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt."

None of them will survive except two men from the Murad Tribe, one is called Watr and the other Wutayr. They will have their faces turned to their backs and they will walk backwards to tell people of what happened to their mates.

The Imam then enters the city of Medina. At that time, the people of the Quraysh tribe escape from his army. And this is the meaning of the promise of Imam Ali ibn Abi-Talib who said: 'I swear to God, on that day, the people of the Quraysh tribe will wish that they will give all their possessions and all that the sun will shine on, in order to take a hide even if in the face of a camel.'

The Imam then does something great to them. When he does, the people of the Quraysh tribe will say to one another, 'Let us face this tyrant. By God, if he had truly been a descendant of Muhammad, he would not have done to us what he did. If he had truly been a descendant of Ali, he would not have done to us what he did. If he had truly been a descendant of Fatima, he would not have done to us what he did.'

God then grants him victory over them. So, he kills of them the slayers and take their families as captives.

He then moves towards al-Shaqra[1] where he encounters them. When he is informed that they killed the governor he had appointed, he returns to them and kills him so violently that the [bloody] Event of al-Harra[2] seems

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[1] Al-Shaqra is a place in Hijaz.

[2] The Event of al-Harra is the name of the massacre Yazid ibn Mu'awiyah and his troops committed against the people of Medina. In this massacre, great numbers of chief Muslims were slain. It took place in the month of Dhu'l-Hijjah, thirty-three years after the Holy Prophet's immigration to Medina.

nothing if compared to this event.

He then goes on, inviting people to abide by God's Book and the Prophet's Tradition, to acknowledge Ali ibn Abi-Talib's (Divinely commissioned) leadership, and to renounce their enemies. When he arrives in al-Taghlibiyya, a man of his father's lineage, who is the most full-bodied and most courageous of all people except the Patron of this Cause, faces him and objects, saying, "O you! What are you doing? By God, you are frightening people as same as camels are frightened to flinch. Do you hold with you an edict stated by God's Apostle and according to which you are acting? Or what is the basis of your deeds?"

The Imam's servant who is in charge of taking pledges of allegiance from people intrudes and says to the objecting man, "Fall silent or I will cut off that piece of your body in which your eyes are set!"

Yet, the Rising Imam asks his servant to be quiet. He then addresses his words at the objecting man, saying, "Yes, by God. I do hold an edict issued by God's Apostle." He then orders one of his fellows to bring him his personal case, from which he takes out a document and reads it before the objecting man. Upon seeing the document and hearing the Imam's words, the objecting man changes his situation upside down and says to the Imam, "May God accept me as sacrifice for you! Please allow me to kiss your head." As the Imam does, the man kisses the Imam on the forehead. "May God accept me as sacrifice for you! Please allow us to swear allegiance to you again." The Imam does, and a new pledge of homage to the Imam is taken from people.

[Imam] Abu-Ja'far [al-Baqir] carried on:

I do see coming that these three hundred and thirteen men coming precipitately towards the outskirts of Kufa. Their hearts are as solid as blocks of iron. The Archangel Gabriel is to his right side and the Archangel Michael to his left. Fear spreads for a month-walk distance before him and behind him. God will have aided him with five thousand angles, making a terrific onslaught. On his way to [the city of] Najaf, he asks his companions to spend that night with devotional acts. They thus spend the night genuflecting and prostrating before God, and beseeching to HIM earnestly.

The next morning, he orders them to take the way to al-Nukhayla. In the city of Kufa, there will be heavy-armed troops...

"There will be heavy-armed troops!" I exclaimed, and the Imam confirmed:

Yes, by God. There will be. The Imam stations at Prophet Abraham's Mosque in al-Nukhayla where he offers a two-unit prayer. All the enemies living in the city of Kufa, including the Murji'ah[1] and the others who joined Sufyani's army, come out to face the Rising Imam and his fellows. The Imam commands his companions to retreat, yet apparently. He then commands them to attack. By God, no single man of Sufyani's army will cross the trench.

He then advances towards the city of Kufa. There will be no believer but that he presents himself in this city or desires to be present there. And this is the prediction of Imam Ali the Commander of the Faithful comes true.

The Imam then commands his followers to march towards the tyrant Sufyani. He first invites him to abide by God's Book and the Prophet's Tradition. Sufyani pays homage to the Imam against his will. But men of the Kalb Tribe, who are his maternal uncles, object and say, "What have you done? We will never pay homage to you." "What is the right thing I must do?" he asks, and they answer, "You must fight him." Responding to them, he fights him. The Rising Imam says to Sufyani, "Beware! I have carried out my duty towards you, but now I will fight you."

The next morning, he starts a fight against them, and God grants him overwhelming victory over them. He will then take Sufyani as captive, lead him to some place where he slays him.

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[1] The Arabic word *murji'ah* means suspenders. Historically, the Murji'ah is the name of a faction. However, historians have had different views about their creeds. Some of them claim that the Murji'ah is one of the factions of Muslims who believe that one's faith cannot be affected by one's sins and acts of disobedience to God, just as acts of obedience to God do not benefit disbelievers. So, they are called so because they believe that God suspends punishing them for their acts of disobedience to Him.

Defining them, Ibn Qutaybah wrote: "The Murji'ah are those who believe that faith is merely a word to be pronounced, without need for acting upon it. Hence, they prefer verbal faith to applicable faith."

However, other historians argue that the Murji'ah are the same fatalists who believe that one's act is not actually his. Rather, it is preordained by God. Hence, when an act is ascribed to someone, this ascription is only metaphorical, not literal. They thus commit grand sins on the basis of such fallacious principle. [Ref. Fakhr al-Din al-Turayhi, *Majma' al-Bahrayn*, vol. 1, p. 177]

The Imam then sends a battalion to the Romans, asking them to surrender the rest of the descendants of Umayyah. Upon arriving in Rome, the Imam's messengers will say, "Hand over those of our faith whom you keep with you." Yet, the Romans will refuse stubbornly, and the Imam's messengers say, "If we were commanded to fight you, we would do."

They then return to their leader to tell him of what happened. So, he commands them to go and take out their people, "Verily, these people have tremendous power," he states.

And this is the interpretation of God's saying [in the Holy Quran]:

فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ ﴿١٢﴾ لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ تُسۡـَٔلُونَ

"Yet, when they felt OUR punishment coming, behold, they tried to flee from it. Do not flee! But return to the good things of this life which were given you, and to your homes in order that you may be called to account. [21:12-3]"

The "*good things*" (مَآ أُتۡرِفۡتُمۡ فِيهِ) is an indication of the treasures they hoarded.

قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلۡكَ دَعۡوَىٰهُمۡ حَتَّىٰ جَعَلۡنَٰهُمۡ حَصِيدًا خَٰمِدِينَ

"They said: 'Ah! Woe to us! We were indeed wrongdoers!' And that cry of theirs did not cease until WE made them as a field that is mown, as ashes silent and quenched. [21:14-5]"

That is, none of them will survive the attack.

The Imam then returns to the city of Kufa and sends the three hundred and thirteen men to the different regions on earth. As he rubs over their shoulders and chests, they will never feel too fatigued to do their missions perfectly. Thus, there will be no spot on earth but that the profession that there is no deity save God and that Muhammad is God's messenger is called out loudly therein. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَهُۥٓ أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعًا وَكَرۡهًا وَإِلَيۡهِ يُرۡجَعُونَ

"And to HIM submits in Islam whoever is in the heavens and the earth, willingly or unwillingly, and to HIM shall they be returned. [3:83]"

Unlike the Holy Prophet, the Rising Imam will not accept tributes from non-Muslims. And this is the interpretation of God's saying [in the Holy Quran]:

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ

"And fight them on until there is no more tumult or oppression, and there prevail faith in God altogether and everywhere. [8:39]"

[Imam] Abu-Ja'far [al-Baqir] confirmed:

> By God I swear this: They will keep on fighting until all human beings believe that there is no deity save God One and Only, and until no sign of polytheism remains of this globe. Security will attain such a high degree that old women travel from the east of the earth to the west without facing anyone to stop them. God will allow lands to give out their yields and allow the sky to pour down its raindrops. All people will carry their levies on their shoulders and bring them to [the Rising Imam] al-Mahdi. And God will expand HIS sustenance and provisions for our partisans. Were they not attained thrilled happiness at the hands of the Imam, they would misbehave.
>
> While the Imam issues verdicts and encourages on some traditions, a faction revolt from the mosque against him. He thus commands his fellows to chase them. So, they seize them at al-Tammarin [quarter] and bring them before the Imam who sentences them to death penalty. And this will be the last group to mutiny against the Rising Imam of Muhammad's family.[1]

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 56-61.

SURAH AL-TAWBAH

Surah al-Tawbah 9, verse 33

God Almighty states in the Holy Quran:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

"It is HE Who has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it."

[1] Ibn Babawayh wrote: Muhammad ibn Musa ibn al-Mutawakkil—God be pleased with him—narrating to us, said: Ali ibn al-Hussein al-Sa'd'abadi narrated to us on the authority of Ahmed ibn Abi-Abdullah al-Barqi, on the authority of his father who quoted Muhammad ibn Abi-Umayr on the authority of Ali ibn Abi-Hamzah who reported Abu-Basseer to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

"It is HE WHO has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it."

By God, the true interpretation and fulfilment of this verse has not come yet. It will not come true until the advent of the Rising Imam. Hence, when the Rising Imam reappears, there will be no rejecter of God the All-great and no polytheist who follows other leaders than the Holy Imams but that he detests the Imam's reappearance. On that day, if a disbeliever or a polytheist hides himself in the midpoint of a rock, the rock will say: O believer! There is a disbeliever hiding in my midpoint. Break me, take him out, and slay him![1]

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 670.

[2] Through his chain of authority, al-Ayyashi reported Sumaa'ah to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

"It is HE Who has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it."

When the Rising Imam reappears, there will be no polytheist who associates false deities with God the All-great but that he detests the Imam's reappearance.[1]

[3] Muhammad ibn al-Abbas wrote: Ahmed ibn Hudheh narrated to us on the authority of Is'haq ibn Ibrahim, on the authority of Abdullah ibn Hammad who quoted Abu-Basseer to have said:

I, once, asked [Imam] Abu-Abdullah [al-Sadiq] about the interpretation of God's saying [in the Holy Quran]:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

"It is HE Who has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it."

The Imam replied, "By God, the fulfilment and true interpretation of this verse has not yet come."

"May God accept me as sacrifice for you," I said. "When will it come?"

He said: "It will not come until the Rising Imam rises, God willing. When the Rising Imam reappears, there will be no disbeliever nor polytheist but that he detests the Imam's reappearance. On that day, if a disbeliever or a polytheist hides himself in the midpoint of a rock, the rock will say: 'O believer! There is a disbeliever or polytheist hiding in my midpoint. Come and slay him!' The believer thus comes and slays him."[2]

[4] Muhammad ibn al-Abbas also wrote: Ahmed ibn Idris reported on the authority of Abdullah ibn Muhammad, on the authority of Safwan ibn Yahya, on the authority of

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 87.

[2] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

Ya'qoub ibn Shu'ayb, on the authority of Imran ibn Maytham who quoted Abaya ibn Rab'i to have said:

> As I asked [Imam Ali] the Commander of the Faithful about this Quranic verse:
>
> هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ
>
> *"It is HE Who has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it,"*
>
> Had its interpretation yet come to pass or not?
>
> He answer:
>
> No, it has not. I swear by HIM Who holds my soul under HIS control! It will not come until there will be no single village or town but the profession that there is no deity save God and Muhammad is God's messenger is called out loudly therein in the mornings and in the evenings.[1]

[5] Muhammad ibn al-Abbas, again, wrote: Yousuf ibn Ya'qoub narrated to us on the authority of Muhammad ibn Abi-Bakr al-Muqri, on the authority of Nu'aym ibn Salman, on the authority of Laith, on the authority of Mujahid who reported [Abdullah] Ibn Abbas to have said:

> As for these words of God the Almighty and All-majestic:
>
> هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ
>
> *"It is HE WHO has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it,"*
>
> the fulfilment of this verse will not come true until there will be no single Jew, or Christian, or follower of any other faith, but that he embraces Islam. At that time, ewes will feel secured from wolves, calves from lions, and men from serpents. And even rats will not tear a pod. The tributary taxes (taken from non-Muslims) will be cancelled, crosses broken, and pigs killed. And this is the meaning of God's saying:
>
> لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ

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[1] *Ibid.*

"... to proclaim it over all religion."

This will come to pass when the Rising Imam reappears.[1]

[6] Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad is reported to have quoted one of our brothers-in-faith on the authority of Ibn Mahboub who reported Muhammad ibn al-Fudhayl to have said:

I asked [Imam] Abu'l-Hassan [al-Ridha] to explain to me God's saying [in the Holy Quran]:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ

"It is HE Who has sent HIS Messenger with guidance and the religion of truth."

The Imam said: "This is the command of God and HIS Messenger. God Almighty commanded HIS Messenger to proclaim to people the (Divinely commissioned) leadership [of Imam Ali and the Holy Imams]. This (Divinely commissioned) leadership is the very *'religion of truth.'"*

I then asked, "What is the explanation of God's saying,

لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ

'...to proclaim it over all religion...'?"

The Imam replied: "God will proclaim this *religion of truth* over all other faiths and religions. And this will come to pass upon the rise of the Rising Imam."[2]

[7] Abu-Ali al-Tabarsi wrote:

[Imam] Abu-Ja'far [al-Baqir] said:

Verily, the interpretation of this verse will be fulfilled upon the reappearance of al-Mahdi, of [the Holy Prophet] Muhammad's descendants. At that time, there will remain none at all but he professes that Muhammad—God's peace and blessings be upon him and his family—is God's messenger.[3]

[8] Ali ibn Ibrahim, commenting of the holy Quranic verse involved, wrote:

This verse was revealed to explain the event of the rise and reappearance of Imam al-Mahdi, of [the Holy Prophet] Muhammad's descendants. It is one of the Quranic verses whose fulfilment and interpretation, as I have

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[1] *Ibid.*

[2] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 432.

[3] Al-Tabarsi, *Majma' al-Bayan*, vol. 5, p. 25.

earlier mentioned, comes a long time after its revelation.[1]

[9] Through his chain of authority, al-Ayyashi in his book on Quranic exegesis, quotes Abu'l-Muqdam to have said:

[Imam] Abu-Ja'far [al-Baqir] said:

God states in the Holy Quran:

لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ

"...to proclaim it over all religion, even though the pagans may detest it."

This shall take place when there is none but he professes that Muhammad—God's peace and blessings be upon him and his family—is God's messenger.[2]

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 1, p. 298.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 87.

Surah al-Tawbah 9, verse 34

God Almighty states in the Holy Quran:

وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

"And there are those who bury gold and silver and spend it not in the way of God. Announce to them a most grievous penalty."

[1] Muhammad ibn Ya'qoub wrote: Muhammad ibn Yahya is reported to have quoted Ahmed ibn Muhammad on the authority of Muhammad ibn Sinan who reported Mu'adh ibn Katheer to have said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

> Our partisans (Shia) are permitted to spend from what is under their possession, yet fairly. But when our Rising Imam rises, he forbids every title holder to spend anything unless he brings what he owns to the Imam to use it for contending the enemy. And this is the meaning of God's saying in the Holy Quran:

وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

"And there are those who bury gold and silver and spend it not in the way of God. Announce to them a most grievous penalty."[1]

[2] Through his chain of authority, al-Ayyashi in his book on Quranic exegesis, quotes Mu'adh ibn Katheer to have said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

"Our partisans (Shia) are permitted..." *The same previous narration.*[2]

[3] Through his chain of authority, al-Ayyashi in his book on Quranic exegesis, quotes al-Hussein ibn Alwan, on the authority of someone whose name he mentioned, to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

A believer who owns some money is now allowed to spend any amount of

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 4, p. 61.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 87.

it on his dependants. But when the Rising Imam rises, the surplus of the believer's money must be given to the Imam to be used for managing his financial affairs. In this way only is a believer considered to have carried out his duty towards the Imam.[1]

[1] *Ibid.*

Surah al-Tawbah 9, verse 36 (1)

God Almighty states in the Holy Quran:

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ

"The number of months in the sight of God is twelve (in a year)- so ordained by HIM the day HE created the heavens and the earth; of them four are sacred. That is the straight religion. So, do not wrong yourselves therein."

[1] Muhammad ibn Ibrahim al-Numani, famously known as Abu-Zaynab, wrote in his book *al-Ghaybah*: Ali ibn al-Hussein told us that Muhammad ibn Yahya al-Attar, narrating to us, said: Muhammad ibn al-Hassan al-Razi, narrating to us, said: Muhammad ibn Ali al-Kufi reported on the authority of Ibrahim ibn Muhammad ibn Yousuf, on the authority of Muhammad ibn 'Isa [on the authority of Abd al-Razzaq], on the authority of Muhammad ibn Sinan, on the authority of Fudhayl al-Rassan who reported Abu-Hamzah al-Thumali to have said:

I, amongst others, was in the presence of [Imam] Abu-Ja'far Muhammad ibn Ali [al-Baqir]. When the others left, I stayed alone with him. He thus said to me:

> O Abu-Hamzah! One of the inevitable events that are never alterable in the sight of God is the rise of our Rising Imam. So, if one doubts what I say, one will meet God as if one has disbelieved in HIM and has denied HIM.

The Imam then added:

> I do revere him most highly. He holds my name and my nickname. He is the seventh descendant after me. He shall fill the earth with justice and fairness after it will have been filled with injustice and wrongness.

The Imam carried on:

> O Abu-Hamzah! If one meets him but fails to submit to him in all that which must be submitted to Muhammad and Ali, God will forbid one Paradise. Hence, such one's eternal abode will be Hellfire. And how miserable Hellfire is as an abode of wrongdoers!

Thanks to God, what is clearer, more obvious, more evident, and more manifest than this to those whom God guides and does favors, is these words of God the Almighty and All-majestic that HE states in HIS Book, full of wisdom:

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ

"The number of months in the sight of God is twelve (in a year)- so ordained by HIM the day HE created the heavens and the earth; of them four are sacred. That is the straight usage. So, do not wrong yourselves therein."

In fact, to know the months—that is, Muharram, Safar, Rabii' and the other months coming thereafter—and to know the sacred months amongst them—and these are Rajab, Dhu'l-Qa'dah, Dhu'l-Hijjah and Muharram—has nothing to do with the straight religion. Jews, Christians, Magus, all other faiths, and all human beings, be they follow our faith or disagree with us, do know these months and can count them by names.

The fact is exclusively this: The *months* (mentioned in this verse) are the Imams who alone establish the true religion of God the Almighty and All-majestic. And the *sacred month* is [Imam Ali] the Commander of the Faithful, for whom God derived a name from one of HIS Names; i.e. the All-high. Before that, God has derived the name of HIS Messenger from one of HIS Names; i.e. the All-praised. HE thus gave the name Ali to three of HIS Prophet's descendants. They are Ali ibn al-Hussein, Ali ibn Musa, and Ali ibn Muhammad. For this reason, this name (i.e. Ali) that is derived from one of the Names of God holds sacredness. God's peace and blessings be upon Muhammad and his family, the Divinely honored and pleased.[1]

[2] He, al-Nu'mani, also wrote: Salamah ibn Muhammad told us: Abu'l-Hassan Ali ibn Umar, known as al-Haji, narrating to us, said: Al-Qasim ibn Hamzah al-Alawi al-Abbasi al-Razi, narrating to us, said: Ja'far ibn Muhammad al-Hassani, narrating to us, said: Ubayd ibn Katheer, narrating to me [or, to us], said: [Abu-] Ahmed ibn Musa al-Asadi narrated to us on the authority of Dawoud ibn Katheer al-Raqqi who said:

One day, I visited [Imam] Abu-Abdullah Ja'far ibn Muhammad [al-Sadiq] in Medina. "Dawoud! What has delayed you from visiting me?" the Imam asked.

[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 41.

"I had something to do in Kufa. And that was what forced me to be late," I excused.

"Whom have you left there to accomplish it on behalf of you?" asked he.

I said, "May my soul be sacrificed for you! I have left your uncle Zayd. I left him riding on a horse with his sword unsheathed and calling loudly: 'Ask me before you will miss me. I have great knowledge. I have known the abrogating and abrogated verdicts, the oft-repeated verses and the great Quran. I have the discriminating knowledge between God and you.'"

The Imam said to me, "Dawoud! You are going so far!"

He then called out: "Sama'ah ibn Mahran! Bring me a basket of ripe dates!"

Sama'ah did, and the Imam took one date, ate it, took the kernel out of his mouth and stuck it into the ground. It immediately grew and fruited. He picked an unripe date from the bunch. He split it and took a piece of parchment out of it. He spread it, gave it to me and asked, "Read it!"

It had two lines. The first line read: "There is no deity save God, and Muhammad is the messenger of God." The second line read:

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ
أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ

"The number of months in the sight of God is twelve (in a year)- so ordained by HIM the day HE created the heavens and the earth; of them four are sacred. That is the straight religion."

The Commander of the Faithful Ali ibn Abi-Talib, al-Hassan ibn Ali, al-Hussein ibn Ali, Ali ibn al-Hussein, Muhammad ibn Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, al-Hassan ibn Ali, al-Khalaf (the successor) al-Hujjah (the authority of God over people)."

The Imam then commented, "Dawoud! Do you know at which time these lines were written on this piece of parchment?"

"God, HIS Messenger and you know best," answered I.

So the Imam said: "These lines had been written two thousand years

before God created Adam."[1]

Comment: The last two narrations are also quoted by Sheikh al-Mufid in his book on Imam al-Mahdi's occultation.

[3] Al-Nu'mani, again, wrote the following in his book *al-Ghaybah*: Salamah ibn Muhammad told us: Muhammad ibn al-Hassan ibn Ali ibn Mahziyar, narrating to us, said: Ahmed ibn Muhammad al-Sayyari reported the following from Ahmed ibn Hilal. Ali ibn Muhammad ibn Abdullah al-Jattani also reported Ahmed ibn Hilal to have quoted Umayya ibn Maymoun al-Sha'eeri who quoted Ziyad al-Qandi as saying:

I heard [Imam] Abu-Ibrahim Musa ibn Ja'far [al-Kazhim] say:

> Verily, God created a house of light. HE made four pillars for it. These four pillars are four names written thereon. They are "*Tabarak* (Blessed)," "*Subhan* (Glorified)," "*al-Hamd* (All-praised)" and "*Allah* (God)." Then HE created more four ones from these four ones, and more four ones from these four ones. HE, the All-majestic and Almighty, said:
>
> إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا
>
> *"The number of months in the sight of God is twelve."*[2]

[4] Sheikh al-Tusi, in his book *al-Ghaybah*, wrote, yet without mentioning the narration's chain of authority: Jabir al-Ju'fi said:

> I asked [Imam] Abu-Ja'far [al-Baqir] concerning the interpretation of God's saying [in the Holy Quran]:
>
> إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ
>
> *"The number of months in the sight of God is twelve (in a year)- so ordained by HIM the day HE created the heavens and the earth; of them four are sacred. That is the straight religion. So, do not wrong yourselves therein, and fight the polytheists all together as they fight you all together. But know that God is with those who restrain themselves."*
>
> My master [the Imam] heaved a deep sigh and said:
>
> Jabir! As for the year, it represents my grandfather God's Messenger. As for the months of the year, which are twelve, they represent [Imam Ali] the

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[1] *Ibid.*

[2] *Ibid.* p. 91.

Commander of the Faithful up to myself. And they continue to represent my son Ja'far, followed by his son Musa, then his son Ali, then his son Muhammad, then his son Ali, then his son al-Hassan, and then his son Muhammad al-Mahdi, the Imam guiding to God. These are the twelve Imams. They are God's authority over HIS creation and the ones entrusted with HIS revelation and knowledge. As for the four sacred months that represent the upright religion, they are the four (of the twelve) who bear one name; that is, Ali. They are namely [Imam Ali] the Commander of the Faithful, my father Ali Ibn al-Hussein [al-Sajjad], Ali ibn Musa al-Ridha, and Ali ibn Muhammad [al-Hadi]. Acknowledging their Imamate is the upright religion.

فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ

"So, do not wrong yourselves."

Do not wrong yourselves about them. That is, acknowledge the Imamate of all of them so that you may be rightly guided.[1]

[5] Sheikh Sharaf al-Din al-Najafi wrote in his book *al-Ayat al-Bahira fi'l-Itrah al-Tahira*: Through his uninterrupted chain of authority, al-Muqallad ibn Ghalib al-Hassani [or, ibn al-Hassan] reported Abdullah ibn Sinan al-Asadi to have said:

[Imam] Abu-Abdullah [al-Sadiq] narrated the following:

One day, my father [Imam Muhammad al-Baqir] said to Jabir ibn Abdullah al-Ansari, "I need you in a private issue." So, when the Imam met Jabir privately, he said to him, "Jabir! Tell me about the tablet you saw in the hand of my grandmother Fatima al-Zahraa', God's blessings be upon her."

Jabir thus spoke: "On one occasion, I went to see Lady Fatima al-Zahraa' to congratulate her for the birth of al-Hussein. I saw in her hand a green tablet made of green emerald. I saw thereon an inscription shinier than sunlight and more sweet-scented than fresh musk. So, I asked, 'What is this tablet, O daughter of God's Apostle?'

She answered, 'This is a tablet that God Almighty had sent down to my father who, in turn, asked me to keep it with me. So, I now keep it with me. I saw therein the names of my father, my husband, my two sons, and the successors to come after my son al-Hussein.'

I thus asked her to give it to me so that I would copy it. And she did."

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[1] Sheikh al-Tusi, *Kitab al-Ghaybah*, p. 96.

My father [Imam al-Baqir] asked Jabir, "Where is your copy of the tablet?"

Jabir answered, "I keep it with me."

So, my father asked, "May you allow me to see it?"

Directly, Jabir went to his house and brought it. It was a piece of red skin.

The Imam asked Jabir, "Follow up with me and look into your copy while I read it before you."

Jabir did, and the Imam read the following, which was the same inscription written in Jabir's copy:

"In the Name of God; the All-beneficent, the All-merciful. This is a document sent down by God the Exalted in Might, the All-wise [or, the All-knowing], to Muhammad the Seal of Prophets, via the Trustworthy Spirit. O Muhammad!

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ
أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً
كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ

The number of months in the sight of God is twelve (in a year)- so ordained by HIM the day HE created the heavens and the earth; of them four are sacred. That is the straight religion. So, do not wrong yourselves therein, and fight the polytheists all together as they fight you all together. But know that God is with those who restrain themselves.

O Muhammad! Glorify MY Names and pay thanks for MY bounties. Do not deny MY favors. Do not put your hope in any other one than ME. And do not fear any other one than ME. Verily, if anyone puts his hope in any other one than ME and fears any other one than ME, I will inflict on him such torture that I never inflict the life of it on any other one of the beings.

O Muhammad! I have chosen you over the prophets. And I have chosen your successor [Ali] over the prophets' successors. I have decided to make al-Hassan the case of MY knowledge after the termination of his father's term. In al-Hussein, the best of all the children of the past and coming generations, I have fixed Imamate; one successor after another.

Ali ibn al-Hussein is the adornment of worshippers (i.e. Zayn al-Abidin). The splitter of knowledge [al-Baqir] is the caller to MY path on the true route. Ja'far is the most veracious [al-Sadiq] in words and deeds. After him, there shall ensue an unspeaking commotion. Tremendous woe shall

betide those who belie the progeny of MY prophet and the most elite of all of MY creatures.

Musa is the suppressor of rage [al-Kazhim]. Ali, the well-pleased [al-Ridha], will be slain by an inhuman disbeliever. His body will be buried in the city built by the righteous servant, and his tomb will be adjacent to the tomb of the evilest of MY creatures.

Muhammad is the guide to the truth. He looks like his blessed grandfather. Ali is the guide [al-Hadi]. He invites to MY path, defends MY sacred precinct, and manages the affairs of MY subjects.

Al-Hassan is the brightest [al-Zaki]. From him will come the two-named successor to Muhammad. He will reappear in the last time and there will be a white cloud over his head to cover him against the sun.

There will also be a caller who calls with an expressive tongue, and the two groups [men and jinn] will hear him so clearly, saying: 'This is al-Mahdi of Muhammad's family.' He will fill the earth with justice after it will have been filled with injustice."[1]

[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

Surah al-Tawbah 9, verse 36 (2)

God Almighty states in the Holy Quran:

وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ

"And fight the polytheists all together as they fight you all together. But know that God is with those who restrain themselves."

Al-Ayyashi, through his chain of authority reports Zurarah as saying:

[Imam] Abu-Ja'far [al-Baqir] said:

God Almighty states [in the Holy Quran]:

وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً

"And fight the polytheists all together as they fight you all together. [9:36]"

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ

"... until there is no persecution, and religion should be only for God. [2:193]"

The final interpretation and fulfillment of this verse has not yet come. When our Rising Imam rises, those who witness him will realize what the true interpretation of this Quranic verse is. At that time, the religion of Muhammad will most surely cover whatever is covered by night, until there will be no single polytheist on the surface of the earth, just as God has foretold.[1]

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 56.

SURAH YOUNUS

Surah Younus 10, verse 20

God Almighty states in the Holy Quran:

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ

"They say: 'Why is not a sign sent down to him from his Lord?' Say: 'The Unseen is only for God to know.' Then wait. I too will wait with you."

Ibn Babawayh wrote: Ali ibn Ahmed [ibn Muhammad] al-Daqqaq—God be pleased with him—narrating to us, said: Muhammad ibn Abi-Abdullah al-Kufi, narrating to us, said: Musa ibn Imran al-Nakha'i narrated to us on the authority of his uncle al-Hussein ibn Yazid, on the authority of Ali ibn Abi-Hamzah who quoted Yahya ibn al-Qasim to have said:

I, once, asked [Imam] al-Sadiq to explain to me these words of God the Almighty and All-majestic:

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ

"Alif Lam Mim. This Book, there is no doubt in it, is a guide to the pious. Those who believe in the unseen..."

In reply, the Imam said: The *pious* are the partisans (Shia) of [Imam] Ali. The *unseen* is the Awaited Rising Imam, God's authority [over HIS creatures]. The evidence is these words of God the Almighty and All-majestic [in the Holy Quran]:

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ

"They say: 'Why is not a sign sent down to him from his Lord?' Say: 'The unseen is only for God to know.' Then wait. I too will wait with you."[1]

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 340.

Surah Younus 10, verse 24

God Almighty states in the Holy Quran:

حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا

فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ

"When the earth is clad with its golden ornaments and is decked out in beauty, and the people to whom it belongs think they have all powers of disposal over it, there reaches it OUR command by night or by day, and WE make it like a harvest clean-mown, as if it had not flourished only the day before! Thus do WE explain the signs in detail for those who reflect."

Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hussein Muhammad ibn Haroun ibn Musa told me on the authority of his father who said: Abu-Ali al-Hassan ibn Ali al-Nahawandi, narrating to us, said: Muhammad ibn Ahmed al-Qashani, narrating to us, said: Ali ibn Seif, narrating to us, said: My father, narrating to me, quoted al-Mufadhdhal ibn Umar to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

In condemnation of the children of Umayyah [and the Umayyad dynasty], three Quranic verses were revealed. They are as follows:

[1]

حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا

فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ

"When the earth is clad with its golden ornaments and is decked out in beauty, and the people to whom it belongs think they have all powers of disposal over it, there reaches it OUR command by night or by day, and WE make it like a harvest clean-mown, as if it had not flourished only the day before!"

The *command of God*, in this verse, is an indication of the advent of the Rising Imam whom God will grant victory by means of sword [i.e. power and weaponry].

[2]

حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ

ٱلْعَٰلَمِينَ

"But when they forgot the warning they had received, WE opened to them the

gates of all good things, until, in the midst of their enjoyment of OUR gifts, on a sudden, WE called them to account, when they were plunged in despair! Of the wrongdoers, the last remnant was cut off. Praise be to God, the Cherisher of the worlds. [6:44-5]"

The last remnant of the wrongdoers are cut off by [the] sword [of the Rising Imam].

[3]

فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ ﴿١٢﴾ لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ تُسۡـَٔلُونَ

"Yet, when they felt OUR punishment coming, behold, they tried to flee from it. Do not flee! But return to the good things of this life which were given you, and to your homes in order that you may be called to account. [21:12-3]"

The Rising Imam will call [the remnants of] the Umayyad dynasty into account and will interrogate with them about their treasures.[1]

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 250.

Surah Younus 10, verse 35

God Almighty states in the Holy Quran:

أَفَمَن يَهْدِيٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

"Say: Is there any of your associates who guides to the truth? Say: God guides to the truth. Is HE then WHO guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you? How do you judge?"

[1] Muhammad ibn Ya'qoub wrote: Abu-Ali al-Ash'ari is reported to have quoted Muhammad ibn Abd al-Jabbar on the authority of Ibn Fadhdhal and al-Hajjal who reported Tha'labah [ibn Maymoun] on the authority of Abd al-Rahman ibn Maslamah al-Jareeri to have said:

> I, once, complained to [Imam] Abu-Abdullah [al-Sadiq] about our opponents, saying, "They scold us and give the lie to us, concerning us saying that there will be two cries [from the sky]. They thus argue with us, saying: If these two cries are called out, how will you distinguish the true one from the false?"
>
> "What was your reply to them?" the Imam asked.
>
> "Nothing," said I.
>
> The Imam stated, "Next time, this should be your reply: When it is called out, those who have already believed in it will believe in it. God the Almighty and All-majestic states in the Holy Quran:
>
> أَفَمَن يَهْدِيٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ
>
> *Is HE then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you? How do you judge?"*[1]

[2] Muhammad ibn Ibrahim al-Nu'mani, in his book *al-Ghaybah*, wrote: Ahmed ibn Muhammad ibn Sa'eed told us, saying: Ali ibn al-Hassan [or al-Hussein] al-Taymali, narrating to us on the authority of his father who reported Muhammad ibn Khalid on

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 208.

the authority of Tha'labah ibn Maymoun, said that Abd al-Rahman ibn Maslamah al-Jareeri said:

I, once, complained to [Imam] Abu-Abdullah [al-Sadiq] about our opponents... *The same previous narration.*[1]

[3] Muhammad ibn Ya'qoub wrote: Abu-Ali al-Ash'ari is reported to have said: Muhammad quoted Ibn Fadhdhal and al-Hajjal, on the authority of Dawoud ibn Farqad who said:

According to an Imamic tradition, the Imam said:

> "[Upon the rise of the Rising Imam,] a call shall come from the sky, declaring at the first hours of one day: 'Behold! So-and-so (i.e. Muhammad) the son of so-and-so (i.e. al-Hassan) and his partisans are the triumphant.' Yet, at the last hours of the same day, another call shall come to declare: 'Behold! Uthman and his partisans are the triumphant!"
>
> A man of the Ijliyya, commenting on this tradition said, "How can we recognize which one of the two calls is true and which one is false?"
>
> In reply, the Imam said, "When the true call is heard, those who have already believed in it will believe in it. God the Almighty and All-majestic states in the Holy Quran:

أَفَمَن يَهْدِيٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Is HE then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you? How do you judge?"[2]

[4] Ibn Babawayh wrote: Muhammad ibn al-Hassan [ibn Ahmed] ibn al-Waleed [May God be pleased with him], narrating to us, said: al-Hussein ibn al-Hassan ibn Aban narrated to us on the authority of al-Hussein ibn Sa'eed, on the authority of al-Nadhr ibn Suweid, on the authority of Yahya al-Halabi, on the authority of al-Harith ibn al-Maghirah al-Basri, on the authority of Maymoun al-Ban who said:

> I was in the presence of [Imam] Abu-Abdullah [al-Sadiq, or Imam Abu-Ja'far al-Baqir], when he removed a part of the canopy under which he was sitting, and said," Verily, when our Cause comes, it shall be even clearer than this shining sun... On that day, a call shall come from heavens to declare the Imam by name. In challenge, Iblis (i.e. Satan) will call out from the earth a defying call, just as he had called out to guide the assassinators to the place of God's Apostle—God's peace and blessings be

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 226.

[2] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 209.

upon him and his family—at al-Aqaba at that night (i.e. the night of the failed assassination attempt).[1]

[5] Ibn Babaway, also, wrote: My father—God be pleased with him—narrating to us said: [Sa'd ibn Abdullah, narrating to us, said:] Muhammad ibn al-Hussein ibn Abi'l-Khattab narrated on the authority of Ja'far ibn Basheer, on the authority of Hisham ibn Salim on the authority of Zurarah who said:

[Imam] Abu-Abdullah [al-Sadiq] said: "A caller shall call out from the sky the name of the Rising Imam."

I commented, "Will this call be private or public?"

"I will be so public that each and every one will understand it, each in his own language," the Imam explained.

"So," I said. "Who will then oppose the Imam after his frank name will be declared?"

The Imam commented, "Iblis will not let people follow the Imam. At the last hours of that night, he will cry out a defying call in order to plant suspicion in people's hearts."[2]

[6] Ibn Babawayh, again, wrote: Muhammad ibn Ali Majilawayh—God be pleased with him—narrated to us, saying: My uncle Muhammad ibn Abi'l-Qasim narrated to us on the authority of Muhammad ibn Ali al-Kufi, on the authority of his father, on the authority of Abu'l-Mughra who reported al-Mu'alla ibn Khunays to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

"The voice of Archangel Gabriel shall come from the sky. But the voice of Iblis (i.e. Satan) shall come from the earth. So, follow the earlier voice, but beware of following the latter; lest, it will mislead you."[3]

Comment: So many and interrelated are the Prophetic and Imamic traditions concerning the two calls; one coming from the sky and the other from the earth. Some of such traditions can be found at the last chapter of Sheikh al-Saduq's *Kamal al-Din wa-Tamam al-Ni'mah* and al-Nu'mani's *Kitab al-Ghaybah*. More traditions on the same subject will be cited in a coming chapter on Surah al-Shu'araa' (no. 26), verse 9.

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 650.

[2] *Ibid.*

[3] *Ibid.* p. 652.

SURAH HUUD

Surah Huud 11, verse 8

God Almighty states in the Holy Quran:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

"If WE delay the penalty for them for a group counted out, they are sure to say, 'What keeps it back?' Ah! On the day it actually reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!"

[1] Muhammad ibn Ibrahim al-Nu'mani wrote: Ahmed ibn Muhammad ibn Sa'eed told us: Humayd ibn Ziyad, narrating to us, said: Ali ibn al-Sabbah, narrating to us, said: [Abu Ali al-Hassan ibn Muhammad al-Hadhrami, narrating to us, said:] Ja'far ibn Muhammad narrated to us on the authority of Ibrahim ibn Abd al-Hameed, on the authority of Is'haq ibn Abd al-Azeez who said:

Explaining this holy Quranic verse (i.e. *"If WE delay the penalty for them for a group counted out..."*), [Imam] Abu-Abdullah [al-Sadiq] said:

> The *penalty* (الْعَذَابَ) is an indication of the advent of the Rising Imam. And the *group counted out* (أُمَّةٍ مَّعْدُودَةٍ) is an indication of the warriors of the Battle of Badr and the companions of the Rising Imam.[1]

[2] Ali ibn Ibrahim wrote: Ahmed ibn Idris told us: Ahmed ibn Muhammad narrated to us on the authority of Ali ibn al-Hakam, on the authority of Seif, on the authority of Hassaan, on the authority of Hisham ibn Ammar, on the authority of his father, a companion of Imam Ali ibn Abi-Talib, who said:

Explaining God's words:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ

"If WE delay the penalty for them for a group counted out, they are sure to say: What keeps it back?"

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 127.

[Imam] Ali [the Commander of the Faithful] said: The *group counted out* (أُمَّةٌ مَعْدُودَةٌ) is an indication of the companions of the Rising Imam, whose number is three hundred men and a few others.[1]

[3] Muhammad ibn Ya'qoub wrote: Ali ibn Ibrahim is reported to have quoted his father on the authority of Ibn Abi-Umayr, on the authority of Mansour ibn Younus, on the authority of Isma'eel ibn Jabir, on the authority of Abu-Khalid who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

فَاسْتَبِقُوا الْخَيْرَاتِ

"Hasten to do good works."

The *good works* is an indication of loyalty to the Holy Imams.

HE, the Almighty and All-majestic, then states:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

"Wherever you are, God shall bring you all together."

This is an indication of the companions of the Rising Imam whose number is three hundred men and a few others.

By God, these are most surely the *group counted out* (أُمَّةٌ مَعْدُودَةٌ) [intended in God's words]. By God, they will gather at one time, just like clouds of autumn (when they gather at the same time).[2]

[4] In his book on Quranic exegesis (*tafsir*), Ali ibn Ibrahim wrote: My father narrated to me on the authority of Ibn Abi-Umayr, on the authority of Mansour ibn Younus, on the authority of Abu-Khalid al-Kabuli who said:

[Imam] Abu-Ja'far [al-Baqir] said:

By God I swear this: I do see coming that the Rising Imam leans to the Black Stone [on the Holy Kaaba (House of God)] and beseeches God to grant him his right. He then says: 'O people! If any of you argues with me with regard to God, then I am closer to God than everyone else.

O people! If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else.

O people! If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else.

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 1, p. 323.

[2] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 313.

O people! If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else.

O people! If any of you argues with me with regard to Moses, then I am closer to Moses than everyone else.

O people! If any of you argues with me with regard to Jesus, then I am closer to Jesus than everyone else.

O people! If any of you argues with me with regard to Muhammad God's Apostle, then I am closer to Muhammad God's Apostle than everyone else.

O people! If any of you argues with me with regard to God's Book, then I am closer to God's Book than everyone else.'

He then heads for the Standing-Place [i.e. Abraham's Station, a monument adjacent to the Holy Kaaba], offers a two-unit prayer, and beseeches God to grant him his right...

[Imam] Abu-Ja'far [al-Baqir] then added:

By God I swear this: It is he (i.e. Imam al-Mahdi) whom is introduced in God's Book as the *distressed one* (ٱلْمُضْطَرَّ). God thus states:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ

'Is not HE Who answers the distressed one when he calls HIM, and removes the distress, and makes you the inheritors of the earth? [27:62]'

The first to swear allegiance to him (i.e. Imam al-Mahdi) shall be the Archangel Gabriel, followed by the three hundred and thirteen men. Those of whom, who will have already started their journeys towards him, will join him. But those, who will have not yet started their journeys, will be moved to him from their own places. And this is the meaning of these words of [Imam Ali] the Commander of the Faithful: '... these are those whom shall be moved to him from their own places.'

And this is the interpretation of God's saying [in the Holy Quran]:

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ

'Hasten to do good works. Wherever you are, God shall bring you all together.'

The expression *good works* (ٱلْخَيْرَٰتِ) means [the Divinely commissioned leadership of, and] the loyalty [to the Prophet's family].

On another occasion, God Almighty states in the Holy Quran:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ

'If WE delay the penalty for them for a group counted out... [11:8]'

What is meant by this *group counted out* (أُمَّةٍ مَّعْدُودَةٍ) is the [three hundred and thirteen] companions of the Rising Imam. They shall join him altogether at one time. I swear this by God. When he comes to the desert, the army of Sufyani will face him. Then, God will command the earth to swallow up the feet of Sufyani's troops. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ

"If you could but see when they will quake with terror. But then there will be no escape for them. And they will be seized from a position quite near. And they will say, 'We do believe now in it...'"

That is, they will say: We now believe in the Rising Imam al-Mahdi.

وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

"...But how could they receive faith from a position so far off, seeing that they did reject it entirely before, and that they continually cast slanders on the unseen from a position far off? And between them and their desires, is placed a barrier...!"

That is, their desire not to be tormented:

كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ

"...as was done in the past with their partisans, for they were indeed in suspicious disquieting doubt. [34:50-4]"

That is, those who lived before them and rejected the truth, so God destroyed them.[1]

[5] Through his chain of authority, al-Ayyashi reports Aban ibn Musafir as saying:

[Imam] Abu-Abdullah [al-Sadiq] said:

God states [in the Holy Quran]:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ

'If WE delay the penalty for them for a group counted out...'

What is meant by the *group counted out* (أُمَّةٍ مَّعْدُودَةٍ) is the number of the companions of the Rising Imam. Their number is the same number of the

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 205.

Muslim warriors of the Battle of Badr.

أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ

"Ah! On the day it actually reaches them, nothing will turn it away from them."

That is, the torment.[1]

[6] Through his chain of authority too, al-Ayyashi reports Abd al-A'la al-Halabi as saying:

[Imam] Abu-Ja'far [al-Baqir] said:

The companions of the Rising Imam are three hundred men and a few others. By God, it is they about whom God states in HIS Book:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ

'If WE delay the penalty for them for a group counted out...'

They will gather together at the same time [or, they will be gathered together for him at one time], just like clouds of autumn (when they gather at the same time).[2]

[7] Through his chain of authority too, al-Ayyashi reports al-Hussein on the authority of al-Kharraz who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God states [in the Holy Quran]:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ

'If WE delay the penalty for them for a group counted out...'

This is an indication of the Rising Imam and his companions.[3]

[8] Abu-Ali al-Tabarsi, in his book on Quranic exegesis entitled *Majma al-Bayan*,[4] wrote:

It is also said that the *group counted out* (أُمَّةٍ مَعْدُودَةٍ) is the companions of the Awaited Imam al-Mahdi who shall reappear at the last of time. Just like the number of the warriors of the Battle of Badr, they are three hundred men and a few others. They will join him altogether at one time, just like the gathering of the autumn clouds [at one time].

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 140.

[2] *Ibid.*

[3] *Ibid.*

[4] vol. 5, p. 144.

This is reported from [Imam] Abu-Ja'far [al-Baqir] and [Imam] Abu-Abdullah [al-Sadiq], God's blessings be upon them.

[9] Sharaf al-Din al-Najafi wrote: Supporting this, is the report of Muhammad ibn Jumhour on the authority of Hammad ibn 'Isa who reported Hurayz to have said: One of our brethren-in-faith reported [Imam] Abu-Abdullah [al-Sadiq] to have said:

God states [in the Holy Quran]:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ

'If WE delay the penalty for them for a group counted out...'

The *penalty* (ٱلْعَذَابَ) is the Rising Imam who represents torment and penalty for his enemies. The *group counted out* (أُمَّةٍ مَّعْدُودَةٍ) is an indication of those who will rise with him. Their number is the same number of the Muslim warriors of the Battle of Badr.[1]

[10] Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

As for God's saying,

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ

'If WE delay the penalty for them for a group counted out...'

the explanation of this Quranic verse is thus: If we give them respite in this worldly life until the advent of the Rising Imam and so they, for some time, will not be returned and punished, they will say mockingly, 'What prevents him from reappearing and rising against anyone?' So, God Almighty in reply states:

أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

"Ah! On the day it actually reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!"

[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

Surah Huud 11, verse 80

God Almighty states in the Holy Quran:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِيَ إِلَىٰ رُكْنٍ شَدِيدٍ

"He said: Would that I had power to suppress you or that I could betake myself to powerful support."

[1] Through his chain of authority, al-Ayyash reports Salih ibn Sa'eed to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty states [in the Holy Quran]:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِيَ إِلَىٰ رُكْنٍ شَدِيدٍ

"He said: Would that I had power to suppress you or that I could betake myself to powerful support."

The *power* (قُوَّةً) is an indication of the Rising Imam; and the *powerful support* (رُكْنٍ شَدِيدٍ) is an indication of the three hundred and thirteen supporters of him.[1]

[2] Through his chain of authority, Ibn Babawayh reports Abu-Basseer to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

Prophet Lot's words to his people:

لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِيَ إِلَىٰ رُكْنٍ شَدِيدٍ

"Would that I had power to suppress you or that I could betake myself to some powerful support."

This was nothing but that he wished if he had the power of the Rising Imam. Likewise, the *powerful support* (رُكْنٍ شَدِيدٍ) Prophet Lot mentioned was nothing but the powerful supporters of the Rising Imam. Each man of them will be granted the power of forty strong men. So, their hearts will be harder than blocks of iron. If they pass by mountains of iron, they will be able to uproot and turn them into ashes. They will not sheathe their swords until God the Almighty and All-majestic is pleased.[2]

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 156.

[2] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 673.

SURAH YOUSUF

Surah Yousuf 12, verse 110

God Almighty states in the Holy Quran:

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ

"Until when the apostles despaired and people became sure that they were indeed told a lie, OUR help came to them and whom WE pleased was delivered. And OUR punishment is not averted from the guilty people."

Muhammad ibn Jareer al-Tabari[1] wrote: Abu-Ali al-Nahawandi said: [Muhammad ibn Ahmed] Al-Qashani, narrating to us, said: Muhammad ibn Suleiman, narrating to us, said: Ali ibn Seif, narrating to us, said: Narrating to us, my father reported al-Mufadhdhal ibn Umar to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> A man came to [Imam Ali] the Commander of the Faithful and complained about the continuity of the unjust rule. In reply, the Imam said:
>
> By God, what you hope for will not come to pass until the people of falsity are destroyed, the people of ignorance are eradicated, and the people of piety [to God] are given security. And this will not take place until you will not have even your foothold, and people look at you so scornfully that your death in their sights will be as worthless as the death of a beast. While you are in such [degrading] status, the victory and conquest of God come. And this is the interpretation of God's saying [in the Holy Quran]:

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا

"Until when the apostles despaired and people became sure that they were indeed told a lie, OUR help came to them."

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[1] *Dalaa'il al-Imamah*, p. 251, Book: *Musnad Fatima*; Chapter: *The Obligation of Recognition of the Rising Imam and Belief in His Reappearance.*

SURAH IBRAHIM

Surah Ibrahim 14, verse 5

God Almighty states in the Holy Quran:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ
اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

"WE sent Moses with OUR signs: Bring out your people from the depths of darkness into light, and remind them of the days of God. Verily in this there are signs for such as are firmly patient and constant, grateful and appreciative."

[1] Ibn Babawayh wrote: Narrating to us, Ahmed ibn Muhammad ibn Yahya al-Attar—God be pleased with him—said: Sa'd ibn Abdullah, narrating to us, said: Ya'qoub ibn Yazid, narrated to us on the authority of Muhammad ibn al-Hassan al-Maythami who reported Muthanna al-Hannatt to have said:

I heard [Imam] Abu-Ja'far [al-Baqir] say:

> The days of God the Almighty and All-majestic are three. They are the day of the rise of the Rising Imam, the day of the Return, and the day of Resurrection.[1]

[2] Ibn Babawayh also wrote: My father, narrating to us, said: Abdullah ibn Ja'far al-Himyari, narrating to us, said: Ibrahim ibn Hisham narrated to us on the authority of Muhammad ibn Abi-Umayr, on the authority of Muthanna al-Hannatt who said:

[Imam] Ja'far in Muhammad [al-Sadiq] quoted his father [Imam al-Baqir] to have said:

> The days of God the Almighty and All-majestic are three. They are the day of the rise of the Rising Imam, the day of the Return, and the day of Resurrection.[2]

[3] Sa'd ibn Abdullah reported Muhammad ibn al-Hussein ibn Abi'l-Khattab and Ya'qoub ibn Yazid on the authority of Ahmed ibn Muhammad al-Maythami, on the

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[1] Sheikh al-Saduq, *al-Khisal*, p. 108.

[2] Sheikh al-Saduq, *Ma'aani al-Akhbar*, p. 356.

authority of Muhammad ibn al-Hussein, on the authority of Aban ibn Uthman who reported Muthanna al-Hannatt to have said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

The days of God are three. They are the day of the rise of the Rising Imam, the day of the Return, and the day of Resurrection.

Surah Ibrahim 14, verse 44

God Almighty states in the Holy Quran:

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ

"And warn people of the day when the torment shall come to them, then those who were unjust will say: O our Lord! Respite us to a near term, so we shall respond to YOUR call and follow the apostles."

[1] Muhammad ibn Ya'qoub wrote: Muhammad ibn Yahya is reported to have quoted Ahmed ibn Muhammad on the authority of [Muhammad] Ibn Sinan, on the authority of Abu'l-Sabbah ibn Abd al-Hameed, on the authority of Muhammad ibn Muslim who said:

[Imam] Abu-Ja'far [al-Baqir] said:

By God I swear this: The decision al-Hassan ibn Ali—God's peace and blessings be upon both of them—made was most surely better for this nation than whatever is under sunlight.

I swear by God: Verily, this Quranic verse was revealed to prescribe obedience to the Imam:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ

"Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate."

This is an indication of [the duty of] obedience to the Imam. And it is a condemnation of those who asked Imam al-Hassan to give them permission to fight with the other party.

فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ

"But when fighting is prescribed for them..."

And this part of the verse is an indication of their duty to fight in support of Imam al-Hussein.

Yet,

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

"they say: Our Lord! Why have YOU ordained fighting for us? Wherefore did YOU not grant us a delay to a near end?"

They wanted to postpone fighting in support of Imam al-Hussein to the advent of the Rising Imam.

The same indication is also made in God's saying [elsewhere in the Holy Quran]:

رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ

"O our Lord! Respite us yet to a near term, so we shall respond to YOUR call and follow the apostles."[1]

[2] Al-Ayyashi reported through his chain of authority that Muhammad ibn Muslim quoted [Imam] Abu-Ja'far [al-Baqir] to have said:

By God I swear this: The decision al-Hassan ibn Ali made was most surely better for this nation than whatever is under sunlight.

I swear by God: Verily, this Quranic verse was revealed to prescribe obedience to the Imam:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

"Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate."

And this is a condemnation of those who asked Imam al-Hassan to give them permission to fight with the other party.

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

"But when fighting is prescribed for them..."

And this part of the verse is an indication of their duty to fight in support of Imam al-Hussein.

Yet,

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

"they say: Our Lord! Why have YOU ordained fighting for us? Wherefore did YOU not grant us a delay to a near end?"

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[1] Sheikh al-Kulayni, vol. 8, p. 330.

They wanted to postpone fighting in support of Imam al-Hussein to the advent of the Rising Imam.

The same indication is also meant in God's saying elsewhere in the Holy Quran:

رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ

"O our Lord! Respite us yet to a near term, so we shall respond to YOUR call and follow the apostles."[1]

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 258.

Surah Ibrahim 14, verse 45

God Almighty states in the Holy Quran:

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ

"And you dwelt in the abodes of those who were unjust to themselves, and it is clear to you how WE dealt with them and WE have made them examples to you."

Through his chain of authority, al-Ayyashi reports Sa'd ibn Umar as saying:

> A group of people were in the presence of [Imam] Abu-Abdullah [al-Sadiq] when one of them mentioned some members of the Abbasid dynasty and said, "The mansions of Salih and 'Isa ibn Ali, as well as other Abbasid persons, are attractively constructed."
>
> Another man commented, "May God grant us enough lifetime to see these mansions in ruins, or may HE grant us opportunity to demolish them with our own hands!"
>
> Yet, the Imam taught: "You should not say so. Rather, you may say: May God turn these mansions to be the abodes of the Rising Imam and his companions. You should have considered these words of God the Almighty and All-majestic:
>
> وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ
>
> *And you dwelt in the abodes of those who were unjust to themselves."*[1]

[1] *Ibid.* vol. 2, p. 235.

Surah Ibrahim 14, verse 46

God Almighty states in the Holy Quran:

وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ

"And they have indeed planned their plan, but their plan is with God, though their plan was such that the mountains should pass away thereby."

[1] Through his chain of authority, al-Ayyashi reports Jameel ibn Darraj to have said:

Having recited these words of God the Almighty and All-majestic:

وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ

"...though their plan was such that the mountains should pass away thereby,"

[Imam] Abu-Abdullah [al-Sadiq] said:

"Verily, the conspiracies that the Abbasid dynasty will connive against the Rising Imam are so distressing that men's hearts are shaken thereby."[1]

[2] Sheikh al-Tusi, in his *Dictations*, wrote: Al-Hussein ibn Ibrahim al-Qazwini, narrating to us, said: Abu-Abdullah Muhammad ibn Wahban, narrating to us, said: Abu'l-Qasim Ali ibn Habshi, narrating to us, said: Abu'l-Fadhl al-Abbas ibn Muhammad ibn al-Hussein, narrating to us, said: My father, narrating to us, said: Safwan ibn Yahya narrated to us on the authority of al-Hussein ibn Abi-Ghandar to have quoted Abu-Basseer as saying:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

Fear God, and abide obligatorily by obedience to your Imams. Say what these people say, and keep silent to what they keep silent to. You are living under the sovereignty of those about whom God the All-exalted says,

وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ

'...though their plan was such that the mountains should pass away thereby.'

[The Imam meant the Abbasid dynasty] So, fear God and act piously to

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 235.

HIM, for you are living in a time of self-protection. Keep good relations with their clans, present yourselves in their funeral ceremonies, and fulfil the trusts they deposit with you. And stick to going on [the Hajj] pilgrimage to this House as frequently as possible. If you go on Hajj pilgrimage to this House as many times as possible, you will have this worldly misfortunes and ordeals warded off from you, and so are the horrors of the Resurrection Day.[1]

[1] Sheikh al-Tusi, *al-Amali*, vol. 2, p. 280.

SURAH AL-HIJR

Surah al-Hijr 15, verses 36-8

God Almighty states in the Holy Quran:

قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ

"He (Satan) said: 'My Lord! Then respite me till the time when they are raised.' HE (God) said: So surely you are of the respited ones till the day of the time made known."

[1] Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hassan Ali, telling me, said: Abu-Ja'far, narrating to me [or, us], said: Al-Muzhaffar ibn Ja'far ibn al-Muzhaffar al-Alawi, narrating to us, said: Ja'far ibn Muhammad ibn Mas'oud narrated to us on the authority of his father, on the authority of Ali ibn al-Hassan ibn Fadhdhal who said: Al-Abbas ibn Aamir, narrating to me [or, to us], said: Wahab ibn Jumay', a former servant of Is'haq ibn Ammar, said:

I, once, asked my master [Imam] Abu-Abdullah [al-Sadiq] to explain to me Satan's words [mentioned] in this holy Quranic verse:

قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ

"He (Satan) said: 'My Lord! Then respite me till the time when they are raised.' HE (God) said: So surely you are of the respited ones till the day of the time made known."

"Which day is the *day of the time made known*?"

In reply, the Imam said:

> Wahab! Do you think it is the day when God Almighty resurrects all human beings? No, it is not. God the Almighty and All-majestic respited Satan till the day on which God [the Almighty and All-majestic] shall allow our Rising Imam to reappear. So, when God allows our Rising Imam to reappear, he (i.e. the Rising Imam) shall grip Satan from the forehead and decapitate him. And this is the *day of the time made known*. (يَوْمِ الْوَقْتِ

إِلَى يَوْمِ الْمَعْلُومِ[1]

[2] Through his chain of authority, al-Ayyashi reports Wahab ibn Jumay', a former servant of Is'haq ibn Ammar, to have said:

> I, once, asked my master [Imam] Abu-Abdullah [al-Sadiq] to explain to me Satan's words... *The same previous tradition.*[2]

Comment: There is, in the same book of al-Ayyashi, another, yet similar, narration in which he reports that Satan will be killed by the Holy Prophet, God's peace and blessings be upon him and his family.

I have cited these narrations in my other book, *al-Burhan fi Tafsir al-Qur'an*, within my commentary on the holy Quranic verses involved (i.e. verses 36-8 of Surah al-Hijr, no. 15).

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[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 240.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 242.

Surah al-Hijr 15, verse 87

God Almighty states in the Holy Quran:

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾

"And WE have bestowed upon you the Seven Oft-repeated verses and the Grand Quran."

[1] Through his chain of authority, al-Ayyashi reports Younus ibn Abd al-Rahman on the authority of someone who said:

When I asked him about an explanation of God's saying,

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾

"And WE have bestowed upon you the Seven Oft-repeated verses and the Grand Quran,"

[Imam] Abu-Abdullah [al-Sadiq] said:

> According to this verse's apparent meaning, the *Seven Oft-repeated Verses* (سَبْعًا مِّنَ ٱلْمَثَانِى) is an indication of the exordial Quranic chapter, Surah al-Hamd.[1] But its actual meaning is that the *Seven Oft-repeated Verses* (سَبْعًا مِّنَ ٱلْمَثَانِى) is an indication of the grandsons [of the Holy Prophet], the seventh of whom is the Rising Imam.[2]

[2] Through his chain of authority too, al-Ayyashi reports al-Qasim ibn Urwah to have said:

[Imam] Abu-Ja'far [al-Baqir] said:

> As for these words of God the Almighty and All-majestic:

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾

"And WE have bestowed upon you the Seven Oft-repeated verses and the Grand Quran,"

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[1] Surah al-Hamd is another name of Surah al-Fatihah, no. 1.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 250.

the intended are the seven Imams and the Rising Imam.[1]

[3] Through his chain of authority again, al-Ayyashi reports Hassaan al-Aabid [al-Aamiri] to have said:

When I asked him about an explanation of God's saying,

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾

"And WE have bestowed upon you the Seven Oft-repeated verses and the Grand Quran,"

[Imam] Abu-Ja'far [al-Baqir] said:

This verse was not revealed to denote to the familiar meaning. Rather, it was revealed to indicate that the *Seven Oft-repeated* (سَبْعًا مِّنَ ٱلْمَثَانِى) are we, the Imams. And the *"Grand Quran"* (وَٱلْقُرْءَانَ ٱلْعَظِيمَ) is an indication of our grandson [i.e. Imam al-Mahdi].[2]

[4] Through his chain of authority, al-Ayyashi also reports Sumaa'ah to have said:

[Imam] Abu'l-Hasan [al-Ridha] said:

God Almighty states in the Holy Quran:

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾

"And WE have bestowed upon you the Seven Oft-repeated verses and the Grand Quran."

This is something that has not been gifted to any of God's prophets except [the Holy Prophet] Muhammad, God's peace and blessings be upon him and his family. The intendeds in this verse are the seven Imams for whom the universe is rotating. As for the *"Grand Quran,"* (وَٱلْقُرْءَانَ ٱلْعَظِيمَ) it is [the Holy Prophet] Muhammad, God's peace and blessings be upon him and his family.[3]

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[1] *Ibid.*

[2] *Ibid.*

[3] *Ibid.* p. 251.

SURAH AL-NAHL

Surah al-Nahl 16, verse 1

God Almighty states in the Holy Quran:

أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾

"God's command has come, therefore do not desire to hasten it. All glory be to HIM, and highly exalted be HE above what they associate with HIM."

[1] Ibn Babawayh wrote: Muhammad ibn al-Hassan ibn Ahmed ibn al-Waleed—God be pleased with him—narrating to us, said: Muhammad ibn al-Hassan al-Saffar narrated to us on the authority of Ya'qoub ibn Zayd, on the authority of Muhammad ibn Abi-Umayr, on the authority of Aban ibn Uthman who reported Aban ibn Taghlib to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> The first to pay homage to the Rising Imam shall be the Archangel Gabriel. He descends [to the earth] in the image of a white bird and pays homage to the Imam. He then puts one foot on the House of God [in Mecca] and another on the Hallowed Mosque [of Jerusalem] to call out with a clear and soft voice that all creatures can hear:
>
> أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ
>
> *'God's command has come, therefore do not desire to hasten it.'*[1]

[2] The same narration is recorded by al-Ayyashi. He reports it through his chain of authority that ends with Aban ibn Taghlib who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> The first to pay homage to the Rising Imam shall be the Archangel Gabriel. He descends [to the earth] in the image of a white bird and pays homage to the Imam... *The same previous narration.*

Al-Ayyashi then comments: The same narration is also quoted from Aban

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 671.

who yet reports it from [Imam] Abu-Ja'far [al-Baqir].[1]

[3] Muhammad ibn Ibrahim al-Nu'mani, in his book *Kitab al-Ghaybah*, wrote: Ali ibn Ahmed told us: Abdullah [or Ubaydullah] ibn Musa al-Alawi said: Ali ibn al-Hussein narrated to us on the authority of Ali ibn Hassaan, on the authority of Abd al-Rahman ibn Katheer who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ

"God's command has come, therefore do not desire to hasten it."

This command is ours. God's command is our command. So, it must not be hastened. God supports it with three troops; the angels, the faithful believers, and horror. His advent shall be similar to the advent of God's Apostle—God's peace and blessings be upon him and his family—which is expressed in the Holy Quran as thus:

كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ۝٥

"Just as your Lord ordered you out of your house in truth, even though a party among the believers disliked it. [8:5]"[2]

Sheikh al-Mufid, too, reports the same narration in his book *Kitab al-Ghaybah*, through his chain of authority that ends with Abd al-Rahman ibn Katheer, who reports it from [Imam] Abu-Abdullah [al-Sadiq].

[4] Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Mufadhdhal Muhammad ibn Abdullah told me: Muhammad ibn Hammam, telling us, said: Ja'far ibn Muhammad ibn Malik, telling us, said: Ali ibn Younus al-Khazzaz, narrated to us on the authority of Isma'eel ibn Umar, on the authority of [Ibn] Aban who quoted his father to have said:

[Imam] Abu-Abdullah [al-Sadiq] is reported to have said:

When God wills for the Rising Imam to rise up, HE sends the Archangel Gabriel in the image of a white bird. The archangel puts one of his feet on the [Holy] Kaaba and the other on the Hallowed Mosque of Jerusalem. With the loudest tone of his voice, the archangel then shouts:

أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ

"God's command has come, therefore do not desire to hasten it."

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 254.

[2] Al-Nu'mani, *Kitab al-Ghaybah*, p. 128.

So, the Rising Imam appears there and offers a two-unit prayer by Abraham's Station. Upon accomplishment, he leaves surrounded by his companions who are three hundred and thirteen men. Some of them will be taken from their beds at night. As some of them still have in their hands a piece of rock. They cast it on earth and it grows plants.[1]

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 252.

39

Surah al-Nahl 16, verse 38

God Almighty states in the Holy Quran:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

"They swear their strongest oaths by God: 'God will not raise up those who die.' Nay, but it is a promise binding on HIM in truth. But most among mankind do not realize it."

[1] Through his chain of authority, Muhammad ibn Ya'qoub reports Sahl on the authority of Muhammad, on the authority of his father who reported Abu-Basseer to have said:

I, once, asked [Imam] Abu-Abdullah [al-Sadiq] to explain to me these words of God the All-blessed and All-exalted:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

"They swear their strongest oaths by God: 'God will not raise up those who die.' Nay, but it is a promise binding on HIM in truth. But most among mankind do not realize it."

The Imam first asked me, "Abu-Basseer! How do you explain this verse?"

I said, "The polytheists claim—swearing by God before God's Apostle, peace and blessings of God be upon him and his family—that God will not raise up those who die."

"Perdition overtake those who said it!" the Imam denied. "Ask them this question: Did the polytheists swear by God or by the idols al-Lat and al-Uzza?"

"May God accept me as sacrifice for you!" said I. "Please, explain it to me."

The Imam explained, "Abu-Basseer! When our Rising Imam rises, God shall send to him a group of our partisans (i.e. Shia) the holders of whose swords are on their shoulders. When another group of our partisans who

have not yet passed away are informed of that, they will say that so-and-so and so-and-so have been restored to life from their graves, and they are now with the Rising Imam. When a group of our enemies hear that, they will condemningly say, 'O groups of Shia! What big liars you are! Although you are living under the shadow of your government, you are still telling lies! No, by God. These dead people were not restored to life, nor will they be ever restored to life until the Resurrection Day.' About these denying people, God Almighty states [in the Holy Quran]:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ

They swear their strongest oaths by God: God will not raise up those who die."[1]

[2] Through his chain of authority, al-Ayyashi too reports the same narration from Abu-Basseer [with slight difference] who said:

About these words of God Almighty,

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ

"They swear their strongest oaths by God: God will not raise up those who die,"

Imam al-Sadiq asked me: "How do the others explain this Quranic verse?"

I, Abu-Basseer, answered, "They say that the polytheists claim—swearing by God before God's Apostle, peace and blessings of God be upon him and his family—that God will not raise up those who die."

"Perdition overtake those who explain it in this way! Woe betide them! Did the polytheists swear by God or by the idols al-Lat and al-Uzza?"

"May God accept me as sacrifice for you!" said I. "Please, explain it to me so that I can understand it."

The Imam explained, "When our Rising Imam rises, God shall send to him a group of our partisans (i.e. Shia) the holders of whose swords are on their shoulders. When another group of our partisans who have not yet passed away are informed of that, they will say that so-and-so and so-and-so have been restored to life from their graves, and they are now with the Rising Imam. As a group of our enemies hear that, they will condemningly say, 'O groups of Shia! What big liars you are! Although you are living under the shadow of your government, you are still telling lies! No, by God. These dead people were not restored to life, nor will they be ever restored to life until the Resurrection Day.' About these denying people,

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 51.

God Almighty states [in the Holy Quran]:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

They swear their strongest oaths by God: 'God will not raise up those who die.' Nay, but it is a promise binding on HIM in truth. But most among mankind do not realize it. (They must be raised up) *in order that HE may manifest to them the truth of that wherein they differ, and that the rejecters of truth may realize that they had indeed surrendered to falsehood."*[1]

Besides, there is a big number of Prophetic and Imamic traditions confirming that the following holy Quranic verse explain a situation that would come to pass upon the rise of the Rising Imam:

وَلَهُۥٓ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

"And to HIM submits in Islam whoever is in the heavens and the earth, willingly or unwillingly, and to HIM shall they be returned."

[3] Through his chain of authority, al-Ayyashi again reports Sirin to have said:

I was in the presence of [Imam] Abu-Abdullah [al-Sadiq] when he asked, "How do people understand this Quranic verse:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

They swear their strongest oaths by God: 'God will not raise up those who die.' Nay, but it is a promise binding on HIM in truth. But most among mankind do not realize it?"

They answered, "They claim that [the verse means that] the polytheists deny the Judgment Day, the restoring to life, and the raising of the dead."

The Imam, denying, said, "By God, they have told a lie! The interpretation of this verse shall come to pass upon the rise of the Rising Imam when some people will be restored to life to join him. At that time, when they are informed of this event, your opponents will deny it and say, 'This is one of your lies! You are claiming that so-and-so and others have been restored to life. No, by God. God never raises up those who died.'

You should have considered that God introduces their words as thus:

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 259.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

'They swear their strongest oaths by God...'

In fact, the polytheists held their idols al-Lat and al-Uzza too great for them to swear by any other thing or being than them. Hence, God the Almighty and All-majestic says thereafter:

بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ
الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُن فَيَكُونُ ﴿٤٠﴾

Nay, but it is a promise binding on HIM in truth. But most among mankind do not realize it. (They must be raised up) *in order that HE may manifest to them the truth of that wherein they differ, and that the rejecters of truth may realize that they had indeed surrendered to falsehood. OUR statement for anything WE have willed, is only for US to tell it: 'Be!' And it exists."*[1]

[4] Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hasan Ali ibn Abdullah Hibatullah, telling me, said: Abu-Ja'far Muhammad ibn Ali ibn al-Hussein ibn Musa ibn Babawayh al-Qummi, narrating to us, said: Narrating to us, my father quoted Sa'd ibn Abdullah to have said: Ya'qoub ibn Yazid, narrating to us, said: Muhammad ibn Abi-Umayr narrated to us on the authority of Umar ibn Udhaynah, on the authority of Fudhayl ibn Yassar who said:

I asked [Imam] Abu-Abdullah [al-Sadiq], "When Sufyani appears, what do you command me to do?"

"When this happens, I will write a letter to you [telling you what to do]," the Imam answered.

"How can I be sure that the letter I receive will be from you? What is the sign that distinguishes your letter from the others'?" I further asked, to which the Imam answered, "I will start my letter to you with a Quranic verse."

I asked al-Fudhayl, "Which verse is it?"

He answered, "I have not told anyone of it except Burayd al-Ijli."

Zurarah interfered, "I can tell you which verse it is. It is God's saying:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا

'They swear their strongest oaths by God: 'God will not raise up those who die.' Nay, but it is a promise binding on HIM in truth.'"

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[1] *Ibid.*

Upon hearing this, al-Fudhayl kept silent, neither affirming nor denying.[1]

[5] Through his chain of authority, al-Ayyashi reports al-Fudhayl to have said:

I asked [Imam] Abu-Abdullah [al-Sadiq]: "What is the sign that distinguishes your letter from the others'?"

The Imam answered, "I will start my letter to you with a Quranic verse."

I asked al-Fudhayl, "Which verse is it?"

He answered, "I have not told anyone of it except Burayd al-Ijli."

Zurarah interfered, "I can tell you which verse it is. It is God's saying:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا

'They swear their strongest oaths by God: 'God will not raise up those who die.' Nay, but it is a promise binding on HIM in truth.'"

Upon hearing this, al-Fudhayl kept silent, neither affirming nor denying.[2]

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[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 248.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 260.

Surah al-Nahl 16, verse 45

God Almighty states in the Holy Quran:

أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

"Do those who devise evil plots feel secure that God will not cause the earth to swallow them up, or that the wrath will not seize them from directions they do not perceive?"

[1] Through his chain of authority, al-Ayyashi reports Ibrahim ibn Umar to have quoted someone who heard [Imam] Abu-Ja'far [al-Baqir] say:

> Verily, the covenant of God's Prophet was transferred to Ali ibn al-Hussein and then to Muhammad ibn Ali. Then, God does what HE wills to do. So, stick to these [Imams] until a man from them appears. With him will there appear three hundred and thirteen men. He will have with him the standard of God's Apostle. Heading for [the city of] Medina, he will pass by the desert and say: This is the very place where the earth was commanded to swallow those people up.
>
> And this is the interpretation of God's saying:

أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾

"Do those who devise evil plots feel secure that God will not cause the earth to swallow them up, or that the wrath will not seize them from directions they do not perceive? Or that HE may not call them to account in the midst of their goings to and fro, without a chance of their frustrating HIM?"[1]

[2] Through his chain of authority too, al-Ayyashi reports Jabir al-Ju'fi as saying:

[Imam] Abu-Ja'far [al-Baqir]—within a long discourse—said:

> Beware of following a misleading group even though belonging to Muhammad's family. Verily, the descendants of Muhammad and Ali have

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 261.

their own standard (emblem), while the others have theirs. So, always stick to these (descendants of Muhammad and Ali) persistently. Once more, beware of following the misleading group I have earlier mentioned. Then, a man from the descendants of Muhammad and Ali appears. There will appear with him three hundred and thirteen men. He will have with him the standard of God's Apostle. Heading for [the city of] Medina, he will pass by the desert and say: This is the very place where the earth was commanded to swallow those people up.

And this is the interpretation of God's saying:

أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾

"Do those who devise evil plots feel secure that God will not cause the earth to swallow them up, or that the wrath will not seize them from directions they do not perceive? Or that HE may not call them to account in the midst of their goings to and fro, without a chance of their frustrating HIM?"[1]

[3] Through his chain of authority also, al-Ayyashi reports Sinan as saying:

[Imam] Abu-Abdullah [al-Sadiq] was once asked about these words of God the Almighty and All-majestic:

أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ

"Do those who devise evil plots feel secure that God will not cause the earth to swallow them up..."

In reply, he said:

"These are the foes of God. They will be nailed (i.e. transformed), casted away, and made wander aimlessly in lands."[2]

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[1] *Ibid.*

[2] *Ibid.*

SURAH AL-ISRAA'

Surah al-Israa' 17, verses 4-6

God Almighty states in the Holy Quran:

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَآءَ وَعْدُ
أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ
رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

"And WE gave clear warning to the children of Israel in the Book that twice would they do mischief on the earth and be elated with mighty arrogance! When the first of the warnings came to pass, WE sent against you OUR servants given to terrible warfare. They entered the very in-most parts of your homes. And it was a warning completely fulfilled. Then did WE grant you the return as against them. WE gave you increase in resources and sons, and made you the more numerous in manpower."

[1] Muhammad ibn Ya'qoub wrote: A number of our brethren-in-faith quoted Sahl ibn Ziyad, on the authority of Muhammad ibn al-Hassan ibn Shammoun, on the authority of Abdullah ibn Abd al-Rahman al-Assamm, on the authority of Abdullah ibn al-Qasim al-Batal who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty states [in the Holy Quran]:

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ

"And WE gave clear warning to the children of Israel in the Book that twice would they do mischief on the earth."

This is an indication of slaying [Imam] Ali ibn Abi-Talib and stabbing [Imam] al-Hassan ibn Ali.

As for HIS saying thereafter,

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"...and be elated with mighty arrogance,"

it is an indication of slaying [Imam] al-Hussein ibn Ali.

God's saying,

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا

"when the first of the warnings came to pass"

means: When the victory and revenge for shedding [Imam] al-Hussein's blood comes to pass...

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ

"WE sent against you OUR servants given to terrible warfare. They entered the very in-most parts of your homes."

This is an indication of a people whom God sends before the reappearance of the Rising Imam. They will slay all those who shed the blood of the family and descendants of [the Holy Prophet] Muhammad, God's peace and blessings be upon him. So, they will revenge for Muhammad's family.

وَكَانَ وَعْدًا مَفْعُولًا

"And it was a warning completely fulfilled."

This is an indication of the advent of the Rising Imam.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

"Then did WE grant you the return as against them."

And this is an indication of the resurrection of [Imam] al-Hussein leading seventy of his companions. They will be putting hoods gilded from the front and the back parts. And they will inform, and prove to, people that [Imam] al-Hussein ibn Ali has been resurrected. In this way, faithful believers will not suspect him or think mistakably that he is an imposter or a devil, especially that the Rising Imam, who is the authority of God over people, will be present amongst them. Hence, when those faithful believers recognize him convincingly and wholeheartedly, death comes upon the Rising Imam. Then, the one who bathes, enshrouds, and puts his body in his grave will be [Imam] al-Hussein ibn Ali. Verily, none is allowed to arrange for the burial ceremonies of a prophet's successor except a prophet's successor.[1]

[2] Abu'l-Qasim Ja'far ibn Muhammad ibn Qawlawayh wrote the following in his

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 206.

book *Kamil al-Ziyarat*: Muhammad ibn Ja'far al-Qurashi al-Razzaz, narrating to me, said: Muhammad ibn al-Hussein ibn Abi'l-Khattab narrated to me on the authority of Musa ibn Sa'dan al-Hannatt, on the authority of Abdullah ibn Qasim al-Hadhrami who reported Salih ibn Sa'd to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty states [in the Holy Quran]:

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ

"And WE gave clear warning to the children of Israel in the Book that twice would they do mischief on the earth."

This is an indication of slaying the Commander of the Faithful (i.e. Imam Ali ibn Abi-Talib) and stabbing [Imam] al-Hassan ibn Ali.

God says thereafter,

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"...and be elated with mighty arrogance."

And this is an indication of slaying [Imam] al-Hussein ibn Ali.

God's saying,

فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا

"when the first of the warnings came to pass"

means: When the victory and revenge for shedding [Imam] al-Hussein's blood comes to pass...

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ

"WE sent against you OUR servants given to terrible warfare. They entered the very in-most parts of your homes."

This is an indication of a people whom God sends before the reappearance of the Rising Imam. They will slay all those who shed the blood of the family and descendants of [the Holy Prophet] Muhammad, God's peace and blessings be upon him. So, they will revenge for Muhammad's family.

وَكَانَ وَعْدًا مَّفْعُولًا

"And it was a warning completely fulfilled."[1]

[3] Ibn Qawlawayh, too, wrote in the same book: Muhammad ibn Ja'far al-Kufi al-

[1] Ibn Qawlawayh, *Kamil al-Ziyarat*, p. 62.

Razzaz, narrating to me, said: Muhammad ibn al-Hussein ibn Abi'l-Khattab reported Musa ibn Sa'dan [on the authority of Abu-Abdullah, on the authority of al-Qasim] al-Hadhrami who reported Salih ibn Sahl to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty states [in the Holy Quran]:

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ

"And WE gave clear warning to the children of Israel in the Book that twice would they do mischief on the earth."

This is an indication of slaying [Imam] Ali and stabbing [Imam] al-Hassan.

God says thereafter,

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"...and be elated with mighty arrogance."

And this is an indication of slaying [Imam] al-Hussein.[1]

[4] Through his chain of authority, al-Ayyashi reports Salih ibn Sahl as saying:

[Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty states [in the Holy Quran]:

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ

"And WE gave clear warning to the children of Israel in the Book that twice would they do mischief on the earth."

This is an indication of slaying [Imam] Ali and stabbing [Imam] al-Hassan.

As for HIS saying thereafter,

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"...and be elated with mighty arrogance,"

it is an indication of slaying [Imam] al-Hussein.

God's saying,

فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا

"when the first of the warnings came to pass"

means: When the victory and revenge for shedding [Imam] al-Hussein's blood comes to pass...

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[1] *Ibid.* p. 63.

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ

"WE sent against you OUR servants given to terrible warfare. They entered the very in-most parts of your homes."

This is an indication of a people whom God sends before the reappearance of the Rising Imam. They will burn and slay all those who shed the blood of the family and descendants of [the Holy Prophet] Muhammad, God's peace and blessings be upon him. So, they will revenge for Muhammad's family.

وَكَانَ وَعْدًا مَفْعُولًا

"And it was a warning completely fulfilled."

This is an indication of the advent of the Rising Imam.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then did WE grant you the return as against them. WE gave you increase in resources and sons, and made you the more numerous in manpower."

And this is an indication of the advent of [Imam] al-Hussein leading seventy of his companions whom were martyred in defense of him. They will be putting hoods gilded from the front and the back parts. And they will inform, and prove to, people that [Imam] al-Hussein ibn Ali has reappeared along with his companions. In this way, faithful believers will not suspect him or think mistakably that he is an imposter or a devil, especially that the Rising Imam will be present amongst them. Hence, when those faithful believers recognize him convincingly, wholeheartedly and doubtlessly, death comes upon the Rising Imam. Then, the one who bathes, enshrouds, and puts his body in his grave will be [Imam] al-Hussein ibn Ali. Verily, none is allowed to arrange for the burial ceremonies of a prophet's successor except a prophet's successor.

Ibrahim added to this narration:

... Then, [Imam] al-Hussein rules over people until his eyebrows fall on his eyes (i.e. for a very long time).[1]

[5] Through his chain of authority, al-Ayyashi reports Hamran to have said:

Whenever [Imam] Abu-Ja'far [al-Baqir] read this Quranic verse:

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 281.

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ

"WE sent against you OUR servants given to terrible warfare,"

he would say: "This is [an indication of] the Rising Imam. Those *given to terrible warfare* (أُولِي بَأْسٍ شَدِيدٍ) are his companions."[1]

[6] In his book *Musnad Fatima*, Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Reporting, Abu-Abdullah Muhammad ibn Sahl al-Jaludi said: Abu'l-Hussein [or, Abu'l-Khayr] Ahmed ibn Muhammad ibn Ja'far al-Tari [or, al-Ta'i] al-Kufi, narrating to us at the mosque of [Imam] Abu-Ibrahim Musa ibn Ja'far [al-Kazhim], said: Muhammad ibn al-Hassan ibn Yahya al-Harithi, narrating to us, said: Ali ibn Ibrahim ibn Mayziyar al-Ahwazi, narrating to us, said:

One year, I left my hometown towards Mecca to perform the Hajj pilgrimage. I entered the city of Medina and resided there for a number of days, during which I enquired and sought for the Patron of Time [i.e. the Promised, Awaited Imam]. Yet, I could not know anything about him, nor could my eyes ever fall on him. Consequently, I was deeply depressed because I feared lest I would have missed my expectation of meeting the Patron of Time.

So, I left Medina to Mecca, where I performed my Hajj pilgrimage and stayed there for a whole week, seeking to meet the Patron of Time.

While I was thinking of my case, the door of the Kaaba was opened before me. I saw before me a human being as handsome as a rose, putting on two pieces of clothes; one around his waist and the other around his chest, allowing its edge to touch his shoulder. Upon seeing him, my heart felt comforted and I hurried towards him.

Turning towards me, he asked, "Where are you from?"

"I am from Iraq," answered I.

"Which part of Iraq are you from?" asked he.

"I am from al-Ahwaz," answered I.

"Do you know al-Khasseeb?" he asked.

"Yes, I do," I answered.

"May God show him mercy," he said. "He used to spend most of his nighttime worshipping God. And he used to pray to HIM so earnestly with heavy tears."

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[1] *Ibid.*

He then added, "Where is Mahziyar?"

I answered, "I am Mahziyar."

Greeting me again, he said, "God greet you with HIS peace, Abu'l-Hassan!"

He thus shook hands with me and embraced me, saying, "Abu'l-Hassan! What about the secret sign between you and the late Abu-Muhammad? May God bloom his face!"

"I still have it with me," I said while I put my hand in my pocket and took out a ring, on the stone of which these words were engraved: Muhammad and Ali.

Upon reading these words, he shed such heavy tears that the edge of his clothes that was on his hand was wetted. He then said, "May God have mercy on you, Abu-Muhammad! You were the most excellent of all people. God has honored you with Imamate and crowned you with the crown of skill and knowledge. We will, sooner or later, join you."

He then shook hands again with me, embraced me and asked, "What for are you here, Abu'l-Hassan?"

"I am seeking to meet the Imam who is occulted from views of people," I said.

He remarked, "He is not occulted from you. But your evildoings occulted him. Now, stand up and go towards your place. Prepare yourself well for meeting him. When the Orion lies down and the stars of the sky twinkle, you will find me between the two hillocks of al-Safa and al-Marwah."

Upon hearing these words, I was fully delighted, for I believed for sure that God Almighty has gifted me a special privilege.

I could not wait for the appointed time to come. When it came, I went to my riding-animal and sat on its back. Immediately, I heard the man shout at me, "Come to me, Abu'l-Hassan." I thus went after him. When I caught him, he, greeting, said, "Peace be upon you! Let us walk together, brother."

He kept on walking, coming down one valley and going up one hill until we were close to the city of al-Ta'if. There, he asked me, "Abu'l-Hassan! Let us ride off here to offer the rest units of the Night Prayer." He then rode off and performed the two-unit Dawn Prayer, while I was following him.

I asked, "What were the first two units of prayer, which we had offered?"

He answered, "They had been part of the Night Prayer. You may offer thereafter a one-unit prayer and pray to God in the midst thereof. It is legal to offer any prayer in any number of units."

He then said, "Let us continue our move, brother."

He kept on walking, coming down one valley and going up one hill until we oversaw a valley as big as Kafur Valley. As I stared forward, I saw a Bedouin tent glittering with light.

He asked, "Can you see anything forward?"

"Yes," I answered. "I can see a Bedouin tent."

He said, "All hope and good luck are in the valley."

I followed the trace. When we arrived in the middle of the valley, he rode off his riding-animal and released it, and I too rode off my riding-animal. He ordered me, "Release it."

"What if it strayed?" I asked.

He said, "This is a valley that none comes into it but a faithful believer, and none can leave it but a faithful believer."

He then went into the tent before I did. Hurriedly, he came out of it, and said to me, "Have this glad tidings. You are allowed to get in."

When I went into the tent, I saw light glowing from its sides. I said, "Peace be upon you, Imam."

He responded to my greetings and then said, "Abu'l-Hassan! I was expecting your coming day and night. What has delayed you?"

"My master," I said. "I could not find anyone to lead me to you until this moment."

He said, "So, you could not find anyone to lead you to me." He beat the ground with his finger and said, "No, it is not. Rather, you have been busy enlarging your fortunes, you have acted arrogantly towards the weak believers, and you have reciprocally broken your ties of kinship. Now, what excuse of yours can be accepted?"

I immediately repeated, "I repent. I repent. Please, pardon me. Please, pardon me."

He then continued, "O son of Mahziyar! Had it not been for that some of you implore God for forgiveness, everyone on the surface of this earth

would most surely have perished, except for the elite Shia (i.e. followers of the Prophet's family) whose words correspond to their deeds."

He then stretched his hand and added, "O son of Mahziyar! May I inform you of the news (i.e. the signs of the advent)? When the boyish ruler sits on the throne, the man from the west moves, the man from Oman starts his journey, and the descendant of Abu-Sufyan (i.e. Sufyani) is paid homage, only then shall God allow me to reappear. I shall then appear in the area between the hillocks of al-Safa and al-Marwah, leading three hundred and thirteen men, no more no less. I shall then come to the city of Kufa and demolish its mosque to rebuild it as same as it was in its first structure. I shall also demolish all the buildings of the tyrants that surround it. I shall lead people in the true Hajj pilgrimage. I shall then come to the city of Medina and demolish the chamber. I shall take out the two buried therein while their bodies will be fresh. I will order them to be led to the Baqee' Cemetery where I crucify both of them on two pieces of wood. Immediately, these pieces of wood will grow green leaves. Upon seeing this, people will be led to such a sedition more astounding than the earlier one. Then, a call shall come from heavens, saying, 'O sky, annihilate these! O earth, overtake these!' On that day, none on the surface of the globe shall survive except true believers whose hearts are full of true faith."

I said, "O master! What shall come to pass thereafter?"

He answered, "There shall be the Return. Yea, the Return and the Rebirth!"

He then recited this Quranic verse:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then did WE grant you the return as against them. WE gave you increase in resources and sons, and made you the more numerous in manpower."[1]

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 296.

Surah al-Israa' 17, verse 8

God Almighty states in the Holy Quran:

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

"It may be that your Lord may yet show mercy to you. But if you revert, WE shall revert. And WE have made Hellfire a prison for those who reject all faith."

In his book on Quranic exegesis that is attributed to Imam al-Sadiq, Ali ibn Ibrahim wrote:

God Almighty states [in the Holy Quran]:

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ

"It may be that your Lord may yet show mercy to you."

This means: God may grant you victory over your enemies.

God then addresses the children of Umayyah, saying,

وَإِنْ عُدتُّمْ عُدْنَا

"But if you revert, WE shall revert."

And this means: If you revert with Sufyani, WE shall revert with the Rising Imam from Muhammad's family.

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

"And WE have made Hellfire a prison for those who reject all faith."

This part of the verse means: WE have made Hellfire a prison in which those who reject faith are detained.[1]

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 14.

Surah al-Israa' 17, verse 33

God Almighty states in the Holy Quran:

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

"And whoever is slain unjustly, then indeed have WE given his heir the authority, but he shall not be extravagant in slaying. Verily, he is aided (by God)."

[1] Abu'l-Qasim Ja'far ibn Muhammad ibn Qawlawayh wrote in his book *Kamil al-Ziyarat*: Muhammad ibn al-Hassan ibn Ahmed narrated to me on the authority of Muhammad ibn al-Hassan al-Saffar, on the authority of al-Abbas ibn Ma'rouf, on the authority of Muhammad ibn Sinan, on the authority of someone who said:

I asked [Imam] Abu-Abdullah [al-Sadiq] to explain to me God's saying,

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

"And whoever is slain unjustly, then indeed have WE given his heir the authority, but he shall not be extravagant in slaying. Verily, he is aided (by God)."

The Imam said: This one is the Rising Imam from Muhammad's family. He shall appear and slay in revenge for shedding the blood of [Imam] al-Hussein. If he kills all those who live on the surface of the earth, he will not be extravagant.

As for God's saying,

فَلَا يُسْرِف فِّى ٱلْقَتْلِ

"... but he shall not be extravagant,"

it means that he will not do anything that makes him extravagant.

The Imam then added: Yes, by God. He shall kill the descendants of the slayers of [Imam] al-Hussein for what their forefathers had committed.[1]

[2] Ibn Babawayh wrote: Ahmed ibn Ziyad ibn Ja'far al-Hamadani—God be pleased with him—narrating to us, said: Ali ibn Ibrahim ibn Hashim narrated to us on the authority of his father, on the authority of Abd al-Salaam ibn Salih al-Harawi who said:

I, once, asked [Imam] Abu'l-Hassan Ali ibn Musa al-Ridha, "O son of God's Apostle! What do you say about a tradition that is reported from [Imam] al-Sadiq: When the Rising Imam appears [or, rises up], he will slay

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[1] Ibn Qawlawayh, *Kamil al-Ziyarat*, p. 63.

the descendants of those who slew [Imam] al-Hussein for the crimes committed by their ancestors?"

"This is true," the Imam confirmed.

I said, "But God the Almighty and All-majestic states [in the Holy Quran]:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall bear the burden of another [6:164]"

The Imam explained, "God is All-truthful in all of HIS words. Yet, those descendants approve of their ancestors' crimes and even take pride in them. And whoever approves of any act, is included with those who committed it. So, if a man is killed in the east of the earth, and another man in the west of it approves of this crime, God the Almighty and All-majestic considers the one who approves of it to be a partner in crime. Accordingly, the Rising Imam shall slay these descendants when he reappears, because they approve of their ancestors' crimes."

I further asked, "When he rises up, with whom shall the Rising Imam start concerning retaliation?"

The Imam answered, "He shall start with the descendants of Shaybah. He shall cut off their hands, because they thieve the House of God."[1]

[3] Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad ibn Salih is reported as saying: Al-Hajjal reported one of his acquaintances to have said:

When I asked him about God's saying,

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ

"And whoever is slain unjustly, then indeed have WE given his heir the authority, but he shall not be extravagant in slaying,"

[Imam] Abu-Abdullah [al-Sadiq] explained:

"This verse was revealed about [Imam] al-Hussein. If all the inhabitants of earth are killed in revenge for him, this will not yet be considered extravagance."[2]

[4] Ali ibn Ibrahim reports his father on the authority of Uthman ibn Sa'eed, on the authority of al-Mufadhdhal ibn Salih, on the authority of Jabir who said:

[Imam] Abu-Ja'far [al-Baqir] said:

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[1] Sheikh al-Saduq, *Uyoun Akhbar al-Ridha*, p. 151.

[2] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 255.

As for these words of God the Almighty and All-majestic,

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا

"And whoever is slain unjustly, then indeed have WE given his heir the authority, but he shall not be extravagant in slaying. Verily, he is aided (by God),"

they were revealed concerning [Imam] al-Hussein, God's blessings be upon him.

[5] Through his chain of authority, al-Ayyashi reports Sallam ibn al-Mustanir as saying:

[Imam] Abu-Ja'far [al-Baqir] said:

As for these words of God the Almighty and All-majestic,

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا

"And whoever is slain unjustly, then indeed have WE given his heir the authority, but he shall not be extravagant in slaying. Verily, he is aided (by God),"

the one slain unjustly is [Imam] al-Hussein ibn Ali. We are his heirs. When the Rising Imam rises, he will seek to revenge upon those who slew [Imam] al-Hussein. He thus slays so heavily that some people will consider his deed to be extravagance.

The one introduced in this Quranic verse as slain unjustly is [Imam] al-Hussein. And the one to revenge upon those who shed his blood unjustly will be the Rising Imam. Extravagance in slaying is to kill others than the killers.

As for God's saying,

إِنَّهُۥ كَانَ مَنصُورًا

"Verily, he is aided (by God),"

it means that this world will not come to an end before a man from Muhammad's descendants achieves victory and fills the earth with justice and fairness just as it will have been filled with injustice and wrongness.[1]

[6] Through his chain of authority too, al-Ayyashi reports Jabir as saying:

[Imam] Abu-Ja'far [al-Baqir] said:

This Quranic verse was revealed concerning [Imam] al-Hussein:

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 290.

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا

"And whoever is slain unjustly, then indeed have WE given his heir the authority, but he shall not be extravagant in slaying. Verily, he is aided (by God)."

The part of the verse:

فَلَا يُسْرِف فِّى ٱلْقَتْلِ

"but he shall not be extravagant in slaying,"

means that he will not kill others than the slayers of [Imam] al-Hussein.

And the other part; i.e.

إِنَّهُۥ كَانَ مَنصُورًا

"Verily, he is aided by God,"

is an indication of [Imam] al-Hussein.[1]

[7] Through his chain of authority, al-Ayyashi again reports Hamran as saying:

I once said to [Imam] Abu-Ja'far [al-Baqir]: O son of God's Apostle! The descendants of [Imam] al-Hassan claim that the Rising Imam shall be of their descendants and they are the true ones in charge of Imamate. The descendants of [Muhammad] Ibn al-Hanafiyyah claim the same.

In reply, the Imam said:

God's mercy be on my uncle [Imam] al-Hassan! When [Imam Ali] the Commander of the Faithful was slain, [Imam] al-Hassan sheathed forty thousand swords and surrendered them to Mu'awiyah. As for Muhammad ibn Ali (i.e. Ibn al-Hanafiyyah), he sheathed seventy thousand swords in the face of his slayers. If any danger had attacked them, they would not have been able to defend themselves against it. Rather, all of them would have been caused death.

On the other hand, [Imam] al-Hussein revolted with seventy men only, and sacrificed his soul for the sake of God.

Now, who can be more entitled to revenging upon those who shed the blood of al-Hussein unjustly than we are?

By God I swear this: We are the true ones in charge of Imamate. And the Rising Imam shall be from us, and so are al-Saffah and al-Mansour from us.

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[1] *Ibid.*

God states:

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا

'And whoever is slain unjustly, then indeed have WE given his heir the authority.'

So, it is we who are the true heirs of [Imam] al-Hussein ibn Ali. And it is we who follow his track.[1]

[8] Sharaf al-Din al-Najafi wrote: Through their chains of authorities, some of our trustworthy scholars reported one of their brethren-in-faith to have said:

When I asked him to explain to me God's saying,

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا

"And whoever is slain unjustly, then indeed have WE given his heir the authority, but he shall not be extravagant in slaying. Verily, he is aided (by God),"

[Imam] Abu-Abdullah [al-Sadiq] said:

This [Quranic] verse was revealed to express the situation with [Imam] al-Hussein. If his heir slays all the inhabitants of the earth in revenge for shedding his blood, he will not be considered extravagant. The heir of al-Hussein is the Rising Imam.[2]

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[1] *Ibid.* p. 291.

[2] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

Surah al-Israa' 17, verse 81

God Almighty states in the Holy Quran:

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

"And say: Truth has arrived, and falsehood perished. For falsehood is bound to perish."

Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad, being quoted, narrated on the authority of Ali ibn al-Abbas, on the authority of al-Hassan ibn Abd al-Rahman, on the authority of Assim ibn Humayd, on the authority of Abu-Hamzah who said:

[Imam] Abu-Ja'far [al-Baqir] said:

God the Almighty and All-majestic states [in the Holy Quran]:

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

"And say: Truth has arrived, and falsehood perished. For falsehood is bound to perish."

The perdition of the rule of falsehood shall come to pass when the Rising Imam rises up.[1]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 287.

SURAH MARIAM

Surah Mariam 19, verse 37

God Almighty states in the Holy Quran:

فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٍ ﴿٣٧﴾

"But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day."

Al-Ayyashi on the authority of Jabir al-Ju'fi wrote:

Imam Abu-Ja'far al-Baqir stated:

> Stick to your place. Do not move a single foot or a single hand before you see a number of signs, which I will hereinafter mention to you. These signs will take place in one year. You will see a caller calling out in Damascus and you will witness the earth swallow up one of its villages, causing part of its mosque to fall down. Then you will see the Turks pass by it to keep moving towards the Arabian Peninsula. Meanwhile, the Romans proceed until they settle down in al-Ramla. This year will witness conflicts in each spot of the Arabs' lands. The people of Levant will be divided into three groups. One group is led by the As'hab (the redheaded), another by the Abqa' (the speckled), and the third by Sufyani. The earlier will be supported by the Dhanab al-Himar clan of the Madhar tribe, while Sufyani will be supported by his maternal uncles, the Kalb tribe. Sufyani, and those allied with him, will overcome the Dhanab al-Himar clan and kill such a great number of them that none before them had ever been killed in such a great number. Another man (probably a leader) will present himself in Damascus, but he and his allies will be killed in such a great number that none before them had been killed so violently. The man will be from the Dhanab al-Himar clan. To this great conflicts, the Holy Quran has referred, stating:
>
> فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٍ ﴿٣٧﴾
>
> *"But parties from among them disagreed with each other, so woe to those who*

disbelieve, because of presence on a great day. [19:37]"[1]...

The full text of this Imamic tradition has earlier been cited [under no. 2] within the narrations regarding God's saying:

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

"Hasten to do good works. Wherever you are, God shall bring you all together. [2:148]"

According to those narrations, it has been proven that the aforementioned Quranic verse (i.e. 2:148) was revealed to explain one of the events related to the Rising Imam and his three hundred and thirteen companions.

A similar tradition will be cited in a coming chapter, where narrations related to the following Quranic verse are mentioned:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility. [26:4]"

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 65.

Surah Mariam 19, verse 75

God Almighty states in the Holy Quran:

حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾

"Until they see what they were threatened with, either the punishment or the Hour, then they shall know who is in more evil plight and weaker in forces."

Muhammad ibn Ya'qoub reported on the authority of Muhammad ibn Yahya, on the authority of Salamah ibn al-Khattab, on the authority of al-Hassan ibn al-Khattab, on the authority of Ali ibn Abi-Hamzah who quoted Abu-Basseer to have said:

Explaining God's saying [in the Holy Quran]:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا بَيِّنَـٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

"And when OUR clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly? [19:73]"

[Imam] Abu-Abdullah [al-Sadiq] said:

"God's Apostle—God's peace and blessings be upon him and his family—had invited the people of Quraysh to adopt and adhere to our (Divinely commissioned) leadership (and to stick to their loyalty to us), but they renounced and rejected it. So, '*those who disbelieve,*' (ٱلَّذِينَ كَفَرُوا۟) i.e. the people of Quraysh, '*say to those who believe,*' (لِلَّذِينَ ءَامَنُوٓا۟) and those who professed [Imam Ali] the Commander of the Faithful, and us—the Imams from the Prophet's family—being the (Divinely commissioned) leaders and the ones to be obligatorily shown loyalty,

أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا

'Which of the two parties is best in abiding and best in assembly?'

And they meant to scoff at the believers. Refuting their false claim, God the Almighty and All-majestic stated:

مِّن قَرْنٍ

'And how many of the generations,'

i.e. of the past nations,

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾

'have WE destroyed before them who were better in respect of goods and outward appearance!'"

I, Abu-Basseer, asked: "What is the meaning of God's saying:

قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا

Say: If any men go astray, then God the Most Gracious extends the rope to them?"

The Imam answered: "All of them were in error and falsehood, for they had failed to believe in the (Divinely commissioned) leadership of the Commander of the Faithful [Imam Ali] and in our (Divinely commissioned) leadership. Hence, they all were astray and misleading. God extends the rope of straying off and arrogance to them so that they would die as astray and arrogant. Then, God Almighty cast them in a place of more evil plight and weaker in force."

I further asked: "What about the meaning of God's saying:

حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا

Until they see what they were threatened with, either the punishment or the Hour, then they shall know who is in more evil plight and weaker in forces?"

The Imam answered: "*What they were threatened with* (مَا يُوعَدُونَ) is an indication of the advent of the Rising Imam. And his advent is also the *Hour*, mentioned thereafter. On that day, they will realize what God inflicts on them at the hands of HIS authority, the Rising Imam. Then, they will realize *'who is in more evil plight'* (شَرٌّ مَّكَانًا) in the sight of the Rising Imam, and *'weaker in forces.'* (وَأَضْعَفُ جُندًا)"

Having gone on asking, I said: "What is the meaning of God's saying thereafter:

وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى

And God does advance in guidance those who seek guidance?"

And the Imam replied: "On that day, God shall advance in guidance those who seek guidance in addition to the guidance they have already had. And this additional guidance is attained by means of following the Rising Imam, for these truly guided people neither deny nor reject him."

I then asked: "What is meant by God's saying thereafter:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا

None shall have the power of intercession except such a one as has received permission from God the Most Gracious?"

The Imam explained: "None shall have the power of intercession except those who obeyed God by way of believing in the (Divinely commissioned) leadership of the Commander of the Faithful [Imam Ali] and the Imams from his progeny, and by way of showing loyalty to them. And this is the very permission to be received from God."

I asked: "What about God's saying:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا

Surely, as for those who believe and do good deeds, for them will God bring about love?"

The Imam said: "Believing in the (Divinely commissioned) leadership, and acting loyally to, the Commander of the Faithful [Imam Ali] is the *love* (وُدًّا) meant by God the All-exalted."

I continued asking: "What is meant by God's saying:

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا

So WE have only made it easy in your tongue that you may give good news thereby to those who act piously (towards God) and warn thereby a vehemently contentious people?"

The Imam answered: "God Almighty made it easy in the tongue of HIS Apostle when the latter appointed the Commander of the Faithful [Imam Ali] as the next leader. Hence, this was glad tidings to believers and a warning to disbelievers, whom God expressed as *vehemently contentious people* (قَوْمًا لُّدًّا). And this expression means that they are rejecters and deniers."[1]

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 431.

SURAH TA-HA

Surah Ta-Ha 20, verse 110

God Almighty states in the Holy Quran:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

"He knows what lies in front of them and what is behind them, while they do not embrace any knowledge about Him."

Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

> God's saying, *"what lies in front of them"* (مَا بَيْنَ أَيْدِيهِمْ) means the stories and events that had happened to the past prophets. And God's saying, *"... and what is behind them"* (وَمَا خَلْفَهُمْ) means the coming stories and events that will happen when the Rising Imam rises.[1]

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 62.

Surah Ta-Ha 20, verse 115

God Almighty states in the Holy Quran:

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾

"And certainly WE gave a commandment to Adam before, but he forgot; and WE did not find in him any determination."

[1] Muhammad ibn Ya'qoub reported on the authority of al-Hussein ibn Muhammad, on the authority of Mu'alla ibn Muhammad, on the authority of Ja'far ibn Muhammad ibn Ubaydullah, on the authority of Muhammad ibn 'Isa al-Qummi, on the authority of Muhammad ibn Suleiman who reported Abdullah ibn Sinan to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ

"And certainly WE gave a commandment to Adam before..."

This commandment is a number of words concerning [the Holy Prophet] Muhammad, [Imam] Ali, [Imam] al-Hassan, [Imam] al-Hussein and the Imams from al-Hussein's descendants, God's peace and blessings be upon them all.

فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا

"But he forgot; and WE did not find in him any determination."

I swear by God, this section was revealed to [the Holy Prophet] Muhammad—God's peace and blessings be upon him and his family—to hold this meaning and nothing else: "But Adam forgot to make a determination about the words, representing the commandment given to him."[1]

[2] Muhammad ibn Ya'qoub again reported a number of brethren-in-faith, on the authority of Ahmed ibn Muhammad, on the authority of Ali ibn al-Hakam, on the authority of Mufadhdhal ibn Salih who quoted Jabir to have said:

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 416.

[Imam] Abu-Ja'far [al-Baqir] said:

God the Almighty and All-majestic states [in the Holy Quran]:

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا

"And certainly WE gave a commandment to Adam before, but he forgot; and WE did not find in him any determination."

God gave him a commandment concerning [the Holy Prophet] Muhammad and the Imams to come after him. Yet, Adam ignored the issue and did not make a determination about these persons to be obligatorily taken for a prophet and Imams.

Those prophets whom are named as *ulu'l-'azm* (أُوْلُوا۟ ٱلْعَزْمِ, i.e. men of determination) were called so, just because God Almighty gave them a commandment concerning [the Holy Prophet] Muhammad and his successors, as well as [Imam] al-Mahdi and his account (i.e. story and biography). So, all of them were strongly determined that these persons must be taken for what God has told about them. They therefore professed these persons being such.[1]

[3] A similar narration is reported by [Ali] Ibn Ibrahim [al-Qummi] on the authority of Ahmed ibn Idris, on the authority of Ahmed ibn Muhammad, on the authority of Ali ibn al-Hakam, on the authority of al-Mufadhdhal ibn Salih, on the authority of Jabir who quoted it from Imam Abu-Ja'far al-Baqir.[2]

[4] Ibn Babawayh, too, reports the same narration on the authority of his father who reported it from Sa'd ibn Abdullah, on the authority of Ahmed ibn Muhammad ibn 'Isa, on the authority of Ali ibn al-Hakam, on the authority of al-Mufadhdhal ibn Salih, on the authority of Jabir ibn Yazid who quoted it from Imam Abu-Ja'far al-Baqir.

[5] Through his chain of authority, Sheikh al-Mufid reports Hamran ibn A'yan to have quoted Abu-Hamzah as saying:

[Imam] Abu-Ja'far [al-Baqir] said:

God Almighty had made a covenant with the prophets. He said to them, "Am I not your Lord?" They affirmatively answered, "Yes, indeed. YOU are." God then said, "This, Muhammad, is MY messenger. And Ali the Commander of the Faithful, and the successors to come after him, are MY representatives whom I vest with authority in MY Name. And they are the hoarders of MY knowledge. And as for al-Mahdi, I shall grant victory to MY religion through him. I shall make MY government prevail [over all

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[1] *Ibid.*

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 65.

other governments] through him. I shall retaliate over MY enemies through him. And I shall be worshipped willingly or unwillingly through him." The prophets with a will said, "Yes, our Lord. We profess all that and we are witnesses." However, Adam, unlike them all, neither denied nor professed. Hence, determination was proven for these five prophets with regard to their acknowledgment of al-Mahdi, but Adam did not make such determination to profess. And this is the meaning of these words of God the All-blessed and All-exalted:

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا

"And certainly WE gave a commandment to Adam before, but he forgot; and WE did not find in him any determination."

[6] Ibn Shahr'ashub wrote:

[Imam] al-Baqir is reported to have said:

God the Almighty and All-majestic states [in the Holy Quran]:

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ

"And certainly WE gave a commandment to Adam before..."

This commandment is a number of words concerning [the Holy Prophet] Muhammad, [Imam] Ali, [Imam] al-Hassan, [Imam] al-Hussein and the Imams from their descendants, God's peace and blessings be upon them all. Such was this verse revealed to [the Holy Prophet] Muhammad, God's peace and blessings be upon him and his family."

Surah Ta-Ha 20, verse 135

God Almighty states in the Holy Quran:

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

"Soon shall you know who on the straight and even way is, and who has received guidance."

In his book on exegesis of the Quranic verses revealed about the Prophet's family (i.e. the Ahl al-Bayt), Muhammad ibn al-Abbas ibn al-Mahiyar wrote: Narrating to us, Muhammad ibn Hammam reported Muhammad ibn Isma'eel al-Alawi on the authority of 'Isa ibn Dawoud al-Najjar who said:

[Imam] Abu'l-Hassan Musa ibn Ja'far [al-Kazhim] said:

> When I asked him about these words of God the Almighty and All-majestic [in the Holy Quran]:
>
> فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ
>
> *"Soon shall you know who on the straight and even way is, and who has received guidance,"*
>
> my father said:
>
> The *straight and even way* (الصِّرَاطِ السَّوِيِّ) is an indication of the Rising Imam. As for *guidance* (اهْتَدَىٰ), it is an indication of those who are guided to obedience to him.
>
> The same purport can be found in God's saying,
>
> وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ
>
> *"And most surely, I am most Forgiving to him who repents and believes and does good, then follows the right direction.* [20:82]"
>
> To *follow the right direction* (اهْتَدَىٰ) means for one to be guided to loyalty to us [and to professing of our Divinely commissioned leadership].[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

Comment: According to a big number of other Imamic traditions, the Quranic verse involved was revealed about the Holy Imams and their Divinely commissioned leadership and the Divine duty of showing loyalty to them. These narrations can be referred to in my book: *al-Burhan fi Tafsir al-Qur'an*.

SURAH AL-ANBIYAA'

Surah al-Anbiyaa' 21, verses 11-5

God Almighty states in the Holy Quran:

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم
مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ ﴿١٣﴾ قَالُوا يَا وَيْلَنَا إِنَّا
كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٥﴾

"How many were the populations WE utterly destroyed because of their iniquities, setting up in their places other peoples? Yet, when they felt OUR punishment coming, behold, they tried to flee from it. Do not flee, but return to the good things of this life which were given you, and to your homes in order that you may be called to account. They said: 'Ah! Woe to us! We were indeed wrongdoers!' And that cry of theirs did not cease until WE made them as a field that is mown, as ashes silent and quenched."

[1] Muhammad ibn Ya'qoub reported on the authority of Ali ibn Ibrahim, on the authority of his father, on the authority of Ibn Fadhdhal, on the authority of Tha'labah ibn Maymoun who reported Badr ibn Khaleel al-Asadi to have said:

I heard [Imam] Abu-Ja'far [al-Baqir] say:

God the Almighty and All-majestic states [in the Holy Quran]:

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ
تُسْأَلُونَ ﴿١٣﴾

"Yet, when they felt OUR punishment coming, behold, they tried to flee from it. Do not flee, but return to the good things of this life which were given you, and to your homes in order that you may be called to account."

When the Rising Imam rises up, he will send a battalion to fight the children of Umayyah in Levant. Yet, they will flee to Rome. The Romans will refuse to allow them into their country unless they convert to Christianity. They will agree. So, they will be allowed into the Romans'

country after they hang in their necks crosses.

The companions of the Rising Imam will then conquer the lands of the Romans, who will then seek security and peace. But the companions of the Rising Imam will accept on condition that the Romans surrender these children of Umayyah to them. The Romans will accept this condition and surrender these to the Rising Imam's companions. And this is the interpretation of God's saying,

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْئَلُونَ

"Do not flee, but return to the good things of this life which were given you, and to your homes in order that you may be called to account."

Although they know best about the places of the treasures, they will ask the children of Umayyah where they are. Hence, they, lamenting, will say,

يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

"Ah! Woe to us! We were indeed wrongdoers!"

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

"And that cry of theirs did not cease until WE made them as a field that is mown, as ashes silent and quenched."

They will be made as a field that is mown, as ashes silent and quenched by means of sword.[1]

[2] Muhammad ibn al-Abbas wrote: Ali ibn Abdullah ibn Asad narrated to us on the authority of Ibrahim ibn Muhammad al-Thaqafi, on the authority of Isma'eel ibn Bashshar, on the authority of Ali ibn Ja'far al-Hadhrami, on the authority of Jabir who said:

When I asked him about the interpretation of God's saying [in the Holy Quran],

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ

"Yet, when they felt OUR punishment coming, behold, they tried to flee from it,"

[Imam] Abu-Ja'far [al-Baqir] said:

This shall come to pass upon the advent of the Rising Imam.[2]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 51.

[2] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[3] Muhammad ibn al-Abbas also wrote: Al-Hussein ibn Muhammad narrated to us on the authority of Muhammad ibn 'Isa, on the authority of Younus ibn Mansour, on the authority of Isma'eel ibn Jabir who said:

Explaining these Quranic words, [Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty states [in the Holy Quran]:

فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ

"Yet, when they felt OUR punishment coming..."

This is an indication of the coming of the Rising Imam.

He states thereafter:

إِذَا هُم مِّنْهَا يَرْكُضُونَ

"Behold, they tried to flee from it."

This is an indication of the treasures they used to hoard.

As for this verse,

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾

"They said: 'Ah! Woe to us! We were indeed wrongdoers!' And that cry of theirs did not cease until WE made them as a field that is mown, as ashes silent and quenched,"

This means that they will be made as a field mown by means of sword (i.e. slaying). They will be slain so completely than none of them at all will survive killing.[1]

[4] Through his chain of authority, al-Ayyashi reports Abd al-A'la al-Halabi, within a long discourse on the advent of the Rising Imam, to have said:

[Imam] Abu-Ja'far [al-Baqir] stated:

... I do see coming that these three hundred and thirteen men coming precipitately towards the outskirts of [the city of] Kufa. Their hearts are as solid as blocks of iron. The Archangel Gabriel is to his right side and the Archangel Michael to his left. Fear spreads for a month-walk distance before him and behind him. God will have aided him with five thousand angles, making a terrific onslaught.

On his way to Najaf, he asks his companions to spend that night with devotional acts. They thus spend the night genuflecting and prostrating before God, and beseeching to HIM earnestly.

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[1] *Ibid.*

The next morning, he orders them to take the way to al-Nukhayla. In the city of Kufa, there will be heavy-armed troops...

"There will be heavy-armed troops!" I exclaimed, and the Imam confirmed:

Yes, by God. There is. The Imam stations at Prophet Abraham's Mosque in al-Nukhayla where he offers a two-unit prayer. All the enemies living in the city of Kufa, including the Murji'ah and the others who joined Sufyani's army, come out to face the Rising Imam and his fellows. The Imam commands his companions to retreat, yet apparently. He then commands them to attack... By God, no single man of Sufyani's army will cross the trench.

He then advances towards the city of Kufa. There will be no believer but that he presents himself in this city or desires to be present there. And this is the prediction of Imam Ali the Commander of the Faithful comes true.

The Imam then commands his followers to march towards the tyrant (Sufyani). He first invites him to abide by God's Book and the Prophet's Tradition. Sufyani pays homage to the Imam against his will. But men of the Kalb Tribe, who are his maternal uncles, object and say, "What have you done? We will never pay homage to you." "What is the right thing I must do?" he asks, and they answer, "You must fight him." Responding to them, he fights him. The Rising Imam says to Sufyani, "Beware! I have carried out my duty towards you, but now I will fight you."

The next morning, he starts a fight against them, and God grants him overwhelming victory. He will then take Sufyani as captive and lead him to some place where he slays him.

The Imam then sends a battalion to the Romans, asking them to surrender the rest of the children of Umayyah. Upon arriving in Rome, the Imam's messengers will say, "Hand over those of our faith whom you keep with you." Yet, the Romans will refuse stubbornly, and the Imam's messengers say, "If we were commanded to fight you, we would do."

They then return to their leader to tell him of what happened. So, he commands them to go and take out their people, "Verily, these people have tremendous power," he states.

And this is the interpretation of God's saying [in the Holy Quran]:

فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ ﴿١٢﴾ لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ تُسۡـَٔلُونَ ﴿١٣﴾

"Yet, when they felt OUR punishment coming, behold, they tried to flee from it. Do not flee! But return to the good things of this life which were given you, and to your homes in order that you may be called to account. [21:12-3]"...[1]

The complete version of this narration has earlier been cited in Chapter 21, Surah al-Anfal 8, verse 39.

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 56.

Surah al-Anbiyaa' 21, verse 105

God Almighty states in the Holy Quran:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

"We had written in the Psalms following the Reminder: MY righteous servants shall inherit the earth."

[1] Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

All the Divinely revealed books are described as *dhikr* (الذِّكْر); i.e. reminder.

God Almighty states:

أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

"MY righteous servants shall inherit the earth."

This is an indication of the Rising Imam and his companions.[1]

[2] Muhammad ibn al-Abbas wrote: Ahmed ibn Muhammad ibn Ahmed ibn al-Hassan narrated to us [on the authority of his father,] on the authority of al-Hussein ibn Muhammad ibn Abdullah ibn al-Hassan, on the authority of his father who said:

[Imam] Abu-Ja'far [al-Baqir] said:

The *righteous servants* (عِبَادِيَ الصَّالِحُونَ) mentioned in God's saying [in the Holy Quran] are the companions of [Imam] al-Mahdi, who shall appear in the final ages:[2]

أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

"MY righteous servants shall inherit the earth."

[3] Sheikh al-Tabarsi wrote:

[Imam] Abu-Ja'far [al-Baqir] said:

They (i.e. the *righteous servants* عِبَادِيَ الصَّالِحُونَ mentioned in God's saying

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 77.

[2] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[in the Holy Quran], *"MY righteous servants shall inherit the earth"* أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِيَ ٱلصَّٰلِحُونَ) are the companions of [Imam] al-Mahdi, who shall appear in the final ages.[1]

Another interpretation of the same Quranic verse is this: The *righteous servants* (عِبَادِيَ ٱلصَّٰلِحُونَ) are Muhammad's family. This interpretation is mentioned in an Imamic tradition, which the gentle reader can refer to in my other book *al-Burhan fi Tafsir al-Qur'an*.

[1] Al-Tabarsi, *Majma' al-Bayan*, vol. 7, p. 66.

SURAH AL-HAJJ

Surah al-Hajj 22, verse 39

God Almighty states in the Holy Quran:

أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

"Permission (to fight) is granted to those upon whom war is waged, because they are oppressed, and most surely God is well able to assist them."

[1] Muhammad ibn al-Abbas wrote: Al-Hussein ibn Ahmed al-Makki [or, al-Maliki] narrated to us on the authority of Muhammad ibn 'Isa, on the authority of Younus, on the authority of Muthanna al-Hannatt, on the authority of Abdullah ibn Ajlan who said:

[Imam] Abu-Ja'far [al-Baqir] said:

> The following (Quranic) verse was revealed about the Rising Imam and his companions:[1]
>
> أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾
>
> *"Permission (to fight) is granted to those upon whom war is waged, because they are oppressed, and most surely God is well able to assist them."*

[2] Ali ibn Ibrahim wrote: My father narrated to me on the authority of Ibn Abi-Umayr who reported Ibn Miskan to have said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> God Almighty states [in the Holy Quran]:
>
> أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾
>
> *"Permission (to fight) is granted to those upon whom war is waged, because they are oppressed, and most surely God is well able to assist them."*
>
> People say that this verse was revealed about God's Apostle—God's peace and blessings be upon him and his family—when the people of Quraysh

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

banished him from Mecca.

This is inaccurate. The verse was revealed to explain the manners of the Rising Imam when he reappears to take revenge on those who shed the blood of [Imam] al-Hussein. He will say: We are the heirs of the one whose blood you shed unjustly, and we are the most entitled to demanding with his blood-money.[1]

Comment: This Quranic verse is also reported to have been revealed about Muhammad's family; i.e. [Imam] Ali, [Imam] al-Hassan, and [Imam] al-Hussein. Narrations bearing this interpretation can be referred to in my book *al-Burhan fi Tafsir al-Qur'an*.

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 84.

Surah al-Hajj 22, verse 41

God Almighty states in the Holy Quran:

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

"(They are) those who, if WE establish them in the land, keep up regular prayer and give regular charity, enjoin the right and forbid wrong. And with God rests the end and decision of all affairs."

[1] Muhammad ibn al-Abbas wrote: Muhammad ibn al-Hussein ibn Humayd narrated to us on the authority of Ja'far ibn Abdullah [al-Kufi], on the authority of Kuthayr ibn Ayyash, on the authority of Abu'l-Jaroud who said:

[Imam] Abu-Ja'far [al-Baqir] said, commenting on these words of God the Almighty and All-majestic [mentioned in the Holy Quran]:

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

"(They are) those who, if WE establish them in the land, keep up regular prayer and give regular charity, enjoin the right and forbid wrong. And with God rests the end and decision of all affairs:"

This verse is about Muhammad's family. As for [Imam] al-Mahdi and his companions, God shall grant them rule over the east and the west of the earth. At that time, the religion [of Islam] shall prevail over all other faiths and religions, and God the Almighty and All-majestic shall eradicate all heterodoxies and falsities at the hands of [Imam] al-Mahdi and his companions, after the brainless [tyrannical] rulers will have eradicated the truth. So, no trace of injustice shall be seen. Hence, they (i.e. Imam al-Mahdi and his companions) shall:

وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ

"... enjoin the right and forbid wrong. And with God rests the end and decision of

all affairs."[1]

[2] Ali ibn Ibrahim wrote within the report of Abu'l-Jaroud:

[Imam] Abu-Ja'far [al-Baqir], commenting on these words of God the Almighty and All-majestic [mentioned in the Holy Quran], said:

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ

"(They are) those who, if WE establish them in the land, keep up regular prayer and give regular charity."

This verse, up to its end, is about Muhammad's family. As for [Imam] al-Mahdi and his companions, God shall grant them rule over the east and the west of the earth. At that time, the religion [of Islam] shall prevail over all other faiths and religions, and God the Almighty and All-majestic shall eradicate all heterodoxies and falsities at the hands of [Imam] al-Mahdi and his companions, after the brainless [tyrannical] rulers will have eradicated the truth. So, no trace of injustice shall be seen. Hence, they (i.e. Imam al-Mahdi and his companions) shall:

وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ

"enjoin the right and forbid wrong."[2]

Comment: This Quranic verse is also reported to have been revealed about Muhammad's family. Narrations bearing this interpretation can be referred to in my book *al-Burhan fi Tafsir al-Qur'an*.

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 87.

Surah al-Hajj 22, verse 60

God Almighty states in the Holy Quran:

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾

"And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, God will help him. For God is One Who blots out sins and forgives."

Ali ibn Ibrahim, in his book on Quranic exegesis, wrote:

The *one who retaliated to no greater extent than the injury he received* (وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ) is God's Apostle (God's peace and blessings be upon him and his family). The people of Quraysh banished him from Mecca. He had to flee from them to the cave. Yet, they chased him to kill him. So, God punished them on the day of the Battle of Badr. Utbah, Shaybah, al-Waleed, Abu-Jahl, Hanzhalah ibn Abi-Sufyan, and others were killed in that battle.

But when God's Apostle passed away, the people of Quraysh were determined to take revenge for those. So, they killed [Imam] al-Hussein and the family of the Holy Prophet unjustly and transgressively. About this incidence, Yazid quoted these poetic verses with some alteration:

"Had only my ancestors whom were slain in the Battle of Badr witnessed how the warriors of the Khazraj (Tribe) are now panicked due to the heavy drops of lances over them,

They would certainly have cheered up and been delighted in happiness. And they would certainly have said to me: Yazid! May your hands never be paralyzed!

I will renounce my tribe, Khandaf, if I fail to avenge upon the progeny of Ahmed[1] for what he had done.

We have now killed the chiefs of these people. And we have now evened them

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[1] Ahmed is the other name of the Holy Prophet Muhammad, God's peace and blessings be upon him and his family.

with our victims of the Battle of Badr. So, we are now even!"

Another poet, taking pride in the same crime, composed:

This is what my ancestor directed me to do.
So, I followed my ancestor in what he directed me to do.

As the head of Imam al-Hussein, having been cut off, was put before him, Yazid, gloating over the misfortunes of the Prophet's family, composed this poetic verse:

Ah! Had my ancestors who passed away been present now,
they would compare this incomparable killing with what happened to them,
on that day at Badr. So, the comparison would have been fair!

Back to the Quranic verse, God Almighty states,

وَمَنْ عَاقَبَ

"And if one has retaliated..."

This is the Holy Prophet.

بِمِثْلِ مَا عُوقِبَ بِهِ

"... to no greater extent than the injury he received..."

This is an indication of Imam al-Hussein whom they were determined to slay.

ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ

"And is again set upon inordinately, God will help him."

And this is an indication of the Rising Imam, the descendant of Imam al-Hussein.[1]

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 87.

SURAH AL-MU'MINOUN

Surah al-Mu'minoun 23, verse 101

God Almighty states in the Holy Quran:

فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾

"When the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!"

Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hussein told me on the authority of his father, on the authority of Ibn Hammam who said: Sa'dan ibn Muslim narrated to us on the authority of Jahm [or, Jarhum] ibn Abi-Jahmah [or, Jahnah] who said:

I heard [Imam] Abu'l-Hassan Musa [al-Kazhim] say:

> God the All-blessed and All-exalted had created souls two thousand years before HE created bodies. Thereafter, HE created bodies. The souls that had met and become friendly with each other in the skies met and became friendly with each other on the earth. But the souls that had not known each other in the skies did not know each other on the earth. So, when the Rising Imam establishes his government, brethren-in-faith will receive shares of the inheritance of one another, while natural brothers (of the same father and mother) will not be given any share of their brothers' inheritance. And this is the meaning of God's saying:

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ... فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾

"Successful indeed are the believers... When the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!"[1]

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[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 260.

SURAH AL-NUUR

Surah al-Nuur 24, verse 35

God Almighty states in the Holy Quran:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ
دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ
نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

"God is the Light of the heavens and the earth. The parable of HIS light is as if there were a niche and within it a lamp. The lamp enclosed in glass. The glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it. Light upon light! God does guide whom HE wills to HIS light. And God does sets forth parables for men. And God does know all things."

Jabir ibn Abdullah al-Ansari is reported to have said:

I, once, entered the Kufa Mosque and saw the Commander of the Faithful, Imam Ali, write something with his finger and smile.

"What for are you smiling, O Commander of the Faithful?" asked I.

The Imam answered, "I am amazed at those who recite this [Quranic] verse but fail to recognize its meanings as they should be recognized."

"Which verse do you mean, O Commander of the Faithful?" asked I.

He answered, "It is this Quranic verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ

'God is the Light of the heavens and the earth. The parable of HIS light is as if there were a niche...'

The niche is an indication of [the Holy Prophet] Muhammad, God's peace and blessings be upon him and his family.

فِيهَا مِصْبَاحٌ

'...and within it a lamp.'

The lamp is an indication of me.

اَلْمِصْبَاحُ فِي زُجَاجَةٍ

'The lamp enclosed in glass.'

The glass is an indication of [Imam] al-Hassan and [Imam] al-Hussein.

اَلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

'The glass as it were a brilliant star...'

This brilliant star is an indication of [Imam] Ali ibn al-Hussein [al-Sajjad].

يُوقَدُ مِن شَجَرَةٍ مُبَارَكَةٍ

'...lit from a blessed tree...'

The blessed tree is an indication of [Imam] Muhammad ibn Ali [al-Baqir].

زَيْتُونَةٍ

'...an olive...'

The olive is an indication of [Imam] Ja'far ibn Muhammad [al-Sadiq].

لَّا شَرْقِيَّةٍ

'...neither of the east...'

This is an indication of [Imam] Musa ibn Ja'far [al-Kazhim].

وَلَا غَرْبِيَّةٍ

'...nor of the west...'

And this is an indication of [Imam] Ali ibn Musa [al-Ridha].

يَكَادُ زَيْتُهَا يُضِيءُ

'...whose oil is well-nigh luminous...'

This is an indication of [Imam] Muhammad ibn Ali [al-Jawad].

وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

'... though fire scarce touched it.'

This is an indication of [Imam] Ali ibn Muhammad [al-Hadi].

نُّورٌ عَلَىٰ نُورٍ

'Light upon light!'

This is an indication of [Imam] al-Hassan ibn Ali [al-Askari].

يَهْدِي ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ

'God does guide whom HE wills to HIS light.

And this is an indication of [Imam] al-Mahdi, the Rising Imam.

وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

'And God does sets forth parables for men. And God does know all things.'"[1]

Comment: The Prophetic and Imamic traditions holding that this holy Quranic verse was revealed about the Prophet's family are so many. The gentle reader may refer to them in my other book *al-Burhan fi Tafsir al-Qur'an.*

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[1] Although the author of this book did not refer this tradition to any book, it can be found in such books of Prophetic and Imamic traditions as Mirza al-Nuri's *al-Najm al-Thaqib,* vol. 1, p. 255, and Mirza Muhammad Taqi al-Isfahani's *Mikyal al-Makarim,* vol. 1, p. 233 et al. [*Translator*]

Surah al-Nuur 24, verse 55

God Almighty states in the Holy Quran:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى
شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾

"God has promised, to those among you who believe and work righteous deeds, that HE will, of a surety, grant them in the land, inheritance (of power), as HE granted it to those before them; that HE will establish in authority their religion - the one which HE has chosen for them; and that HE will change (their state), after the fear in which they (lived), to one of security and peace: They will worship ME (alone) and not associate aught with ME. If any do reject faith after this, they are then rebellious and wicked."

[1] Muhammad ibn Ibrahim al-Nu'mani, in his book *Kitab al-Ghaybah*, wrote: Ahmed ibn Muhammad ibn Sa'eed ibn Uqdah, narrating to us, said: Ahmed ibn Yousuf ibn Ya'qoub al-Ju'fi, narrated to me [or, to us] from his book, saying: Isma'eel ibn Marwan [or, Mihran], narrating to us, said: Ali ibn Abi-Hamzah narrated to us on the authority of his father and Wuhayb, on the authority of Abu-Basseer who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God Almighty revealed this [Quranic] verse:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى
شَيْـًٔا

"God has promised, to those among you who believe and work righteous deeds, that HE will, of a surety, grant them in the land, inheritance (of power), as HE granted it to those before them; that HE will establish in authority their religion - the one which HE has chosen for them; and that HE will change (their state), after the fear in which they (lived), to one of security and peace: They will worship ME

(alone) and not associate aught with ME."

He, the Almighty, revealed it about the Rising Imam and his companions.[1]

[2] Muhammad ibn al-Abbas wrote: Al-Hussein [or, al-Hassan] ibn Muhammad reported Mu'alla ibn Muhammad on the authority of al-Washa, on the authority of Abdullah ibn Sinan who said:

I asked him about God's saying [in the Holy Quran],

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ

"God has promised, to those among you who believe and work righteous deeds, that HE will, of a surety, grant them in the land, inheritance (of power), as HE granted it to those before them."

[Imam] Abu-Abdullah [al-Sadiq] said:

This verse was revealed about [Imam] Ali ibn Abi-Talib and his descendants, the Imams.

As for God's saying thereafter,

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا

"HE will establish in authority their religion - the one which HE has chosen for them; and that HE will change (their state), after the fear in which they (lived), to one of security and peace: They will worship ME (alone) and not associate aught with ME,"

it is an indication of the advent of the Rising Imam.[2]

[3] Muhammad ibn al-Abbas also wrote: Ali ibn Abdullah narrated to us on the authority of Ibrahim ibn Muhammad al-Thaqafi, on the authority of al-Hassan ibn al-Hussein, on the authority of Safeen ibn Ibrahim, on the authority of Umar [or, Amr] ibn Hashim who quoted Is'haq ibn Abdullah to have said:

[Imam] Ali ibn al-Hussein [al-Sajjad] said:

God the Almighty and All-majestic states [in the Holy Quran]:

فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾

"And by the Lord of the heavens and the earth! It is most surely the truth, just as

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 126.

[2] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript). However, according to this book, the narration is quoted from Muhammad ibn Ya'qoub, Sheikh al-Kulayni.

you do speak. [51:23]"

The phrase, "*It is most surely the truth*" (إِنَّهُۥ لَحَقٌّ) is an indication of the uprising of the Rising Imam, which is an unquestionable truth.

About the advent of the Rising Imam too, this Quranic verse was revealed:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا

"God has promised, to those among you who believe and work righteous deeds, that HE will, of a surety, grant them in the land, inheritance (of power), as HE granted it to those before them; that HE will establish in authority their religion - the one which HE has chosen for them; and that HE will change (their state), after the fear in which they (lived), to one of security and peace."[1]

[4] Ibn Babawayh wrote: Abu'l-Mufadhdhal Muhammad ibn Abdullah ibn Abi'l-Muttalib al-Shaybani—God be pleased with him—narrated to us, saying: Abu-Muzahim Musa ibn Abdullah ibn Yahya ibn Khaqan al-Muqri, narrating to us in Baghdad, said: Abu-Bakr Muhammad ibn Abdullah ibn Ibrahim al-Shafi'i, narrating to us, said: Muhammad ibn Hammad ibn Haman al-Dabbagh Abu-Ja'far, narrating to us, said: 'Isa ibn Ibrahim, narrating to us, said: Al-Harth ibn Tayhan, narrating to us, said: Utbah ibn Yaqzhan narrated to us on the authority of Abu-Sa'eed, on the authority of Mak'houl, on the authority of Wathilah [or, Wa'ilah] ibn al-Assqa' ibn Qardhab, on the authority of Jabir ibn Abdullah al-Ansari who said:

Once, Jandal ibn Junadah ibn Jubayr [or, Huyair] (a Jew) visited God's Apostle—God's peace and blessings be upon him and his family—and asked: "O God's Apostle! Can you tell me what the thing that God does not have is, what the thing that is not with God is, and what the thing that God does not know is?"

The Holy Prophet answered: "The thing that God does not have is a partner in godhead. God is One and Only. HE has no partner or associate in godhead. The thing that is not with God is bias. There is no bias with which God may treat HIS servants. And as for what God does not know, it is your claim, Jews. You claim that Ezra is God's son, but God does not know that HE has any son."

Upon hearing these replies, Jandal professed, "I now profess that there is no deity worthy of worship except God. And I profess that you, Muhammad, is God's messenger in truth."

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[1] *Ibid.*

He then said, "O God's Apostle! Last night, I saw in dream [Prophet] Moses the son of Amram. He said to me, 'Jandal! Convert to Islam in the presence of Muhammad. And hold fast to his successors who would come after him.' I, agreeing, said, 'I will convert to Islam.' And thus has God bestowed this favor upon me. Now, tell me who your successors—to come after you—are, so that I will hold fast to them."

The Holy Prophet instructed, "O Jandal! My successor who shall come after me hold the same number of the chieftains of the children of Israel."

Jandal said, "O God's Apostle! The chieftains of the children of Israel were twelve in number. Thus has the Torah told us."

"Yes, indeed," the Holy Prophet affirmed. "The Imams to come after me are twelve in number."

"O God's Apostle!" Jandal asked. "Will they live in the same age?"

The Holy Prophet replied, "No, they will not. They will live one after another, receiving Imamate from one another. You will not see them all, but you will live to see three of them. The first of them is their father, Ali ibn Abi-Talib. Then shall come his two sons, al-Hassan and al-Hussein, respectively. So, hold fast to them and never be deceived by the ignorance of the ignorant. When Imamate is transferred to Ali the son of al-Hussein, God will take your soul. The last drink you will have in this world is a drink of milk."

Jandal said, "O God's Apostle! We have read in the Torah the names Ilia, Shober and Shobeir. But we could not recognize these names. Now, tell me about the number and names of your successors who will come after al-Hussein."

Replying, the Holy Prophet said, "They are nine in number. All of them are descendants of al-Hussein. And al-Mahdi is a descendant of them.

When al-Hussein's period of Imamate terminates (by his martyrdom), his son Ali will assume Imamate and become the Imam. His nickname is Zayn al-Abidin.

When Ali's period of Imamate terminates (by his passing away), his son Muhammad will assume Imamate and become the Imam. His nickname is al-Baqir.

When Muhammad's period of Imamate terminates, his son Ja'far will assume Imamate and become the Imam. His nickname is al-Sadiq.

When Ja'far's period of Imamate terminates, his son Musa will assume Imamate and become the Imam. His nickname is al-Kazhim.

When Musa's period of Imamate terminates, his son Ali will assume Imamate and become the Imam. His nickname is al-Ridha.

When Ali's period of Imamate terminates, his son Muhammad will assume Imamate and become the Imam. His nickname is al-Zaki.

When Muhammad's period of Imamate terminates, his son Ali will assume Imamate and become the Imam. His nickname is al-Naqi.

When Ali's period of Imamate terminates, his son al-Hassan will assume Imamate and become the Imam. His nickname is al-Ameen.

Thereafter, people's Imam will be occulted."

"O God's Apostle!" Jandal asked, "Who will be occulted from people? Will he be al-Hassan?"

"No," the Holy Prophet said. "Al-Hassan's son is the one whom will be occulted from view of people."

"O God's Apostle! What is his name?" Jandal asked.

The Holy Prophet stated, "His name must not be pronounced before his reappearance."

Jandal commented, "O God's Apostle! We have actually found in the Torah a mention of these Imams. [Prophet] Moses the son of Amram did give us glad tidings about your advent and about these successors to you, whom are from your progeny."

Then, the Holy Prophet recited this Quranic verse:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا

"God has promised, to those among you who believe and work righteous deeds, that HE will, of a surety, grant them in the land, inheritance (of power), as HE granted it to those before them; that HE will establish in authority their religion - the one which HE has chosen for them; and that HE will change (their state), after the fear in which they (lived), to one of security and peace."

Jandal asked, "O God's Apostle! What kind of fear will they face?"

The Holy Prophet answered, "O Jandal! In the age of each of these Imams, there will be a tyrannical ruler who scoffs at and harasses them. So, when

God Almighty allows our Rising Imam to come forth, and allows to hasten his reappearance, he will fill the earth with justice and fairness after it will have been filled with injustice and wrongness."

The Holy Prophet then added, "Blessed be those who persist on their love for him! It is they whom God has described in HIS Book as *'those who believe in the unseen...'* (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) These are God's party. Behold! Most surely, God's party shall be the triumphant."

Wathilah [or, Wa'ilah] ibn al-Assqa' commented:

Jandal lived up to the days of the Imamate of al-Hussein ibn Ali. He then left to the city of al-Ta'if. Nu'aym ibn Qays, narrating to me, said: I visited Jandal at al-Ta'if while he was sick. He asked for a drink of milk, and said, "This is what God's Apostle—God's peace and blessings be upon him and his family—had foretold. He foretold me that the last drink I would have in my worldly life is a drink of milk."

Jandal passed away. He was buried in al-Ta'if, in a place called al-Kura, which is a famous site. May God shower HIS mercy upon Jandal![1]

[5] Al-Ayyashi, through his chain of authority, reported the following:

[Imam] Ali ibn al-Hussein [al-Sajjad], upon reading this Quranic verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

"God has promised, to those among you who believe and work righteous deeds, that HE will, of a surety, grant them in the land, inheritance (of power)..."

commented:

By God I swear this: The ones intended in this Quranic verse are the partisans of us—the Prophet's family. God shall do all that which HE mentions in this Quranic verse at the hands of a man of us; namely, al-Mahdi, who will be occulted until he is allowed to reappear. It is he about whom God's Apostle—God's peace and blessings be upon him and his family—said: Even if one day only remains from the existence on this earth, God shall extend that day until a man from my progeny comes. He will hold the same name of mine. And he will fill the earth with justice and fairness after it will have been filled with injustice and wrongness."[2]

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[1] This narration can be found in the author's other book: *al-Burhan fi Tafsir al-Qur'an*, vol. 3, p. 146.

[2] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 3, p. 136.

[6] Al-Tabarsi, too, wrote:

> Other Imamic traditions, similar to the previously cited ones, are reported from [Imam] Abu-Ja'far [al-Baqir] and [Imam] Abu-Abdullah [al-Sadiq].[1]

Comment: In my book, *al-Burhan fi Tafsir al-Qur'an*, I have cited a bigger number of traditions holding the same purport and confirming that the Quranic verse involved was revealed to explain some manners and events related to the Holy Imams of the Prophet's family.

[1] Al-Tabarsi, *Majma' al-Bayan*, vol. 7, p. 152.

SURAH AL-FURQAN

Surah al-Furqan 25, verse 11

God Almighty states in the Holy Quran:

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

"Nay! They belie the Hour (to come). And WE have prepared for him, who belies the Hour, a burning fire."

[1] Muhammad ibn Ibrahim al-Nu'mani, in his book *Kitab al-Ghaybah,* wrote: Abd al-Wahid ibn Abdullah, narrating to us, said: Muhammad ibn Ja'far al-Qurashi, narrating to us [or, telling us], said: Muhammad ibn al-Hussein ibn Abi'l-Khattab narrated to us on the authority of Umar ibn Marwan [or, Aban] al-Kalbi, on the authority of Abu'l-Ssamit who said:

[Imam] Abu-Abdullah Ja'far ibn Muhammad [al-Sadiq] said:

> Nighttime is twelve hours in number. Daytime is twelve hours in number. Months are twelve in number. The Imams are twelve in number. And the chieftains are twelve in number. Verily, [Imam] Ali is one *hour* of twelve hours. And this is the meaning of these words of God the Almighty and All-majestic:
>
> بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا
>
> *"Nay! They belie the Hour (to come). And WE have prepared for him, who belies the Hour, a burning fire."*[1]

[2] Al-Nu'mani, again, wrote: Abd al-Wahid ibn Abdullah ibn Younus al-Mawsili, telling us, said: Ahmed ibn Muhammad ibn Riyah al-Zuhri, narrating to us, said: Ahmed ibn Ali al-Himyari, narrating to us, said: Al-Hassan ibn Ya'qoub narrated to me [or, to us] on the authority of Abd al-Kareem ibn Amr al-Khath'ami, on the authority of al-Mufadhdhal ibn Umar who said:

I, once, asked [Imam] Abu-Abdullah [al-Sadiq] to explain to me these words of God the Almighty and All-majestic:

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 40.

بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا

"Nay! They belie the Hour (to come). And WE have prepared for him, who belies the Hour, a burning fire."

The Imam thus said:

> God rendered a year to be twelve months. HE rendered nighttime to be twelve hours. And HE rendered daytime to be twelve hours. Likewise, there are twelve discoursers from us. The Commander of the Faithful [Imam Ali] was one hour of these hours.[1]

[3] Ali ibn Ibrahim wrote: Ahmed ibn Ali, narrating to us, said: al-Hussein ibn Ahmed narrated to me on the authority of Ahmed ibn Hilal, on the authority of Amr al-Kalbi, on the authority of Abu'l-Ssamit who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> As for daytime and nighttime, each of which consists of twelve hours. While Ali ibn Abi-Talib is the most excellent of the twelve hours. And this is the meaning of God's saying [in the Holy Quran]:

بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا

"Nay! They belie the Hour (to come). And WE have prepared for him, who belies the Hour, a burning fire."[2]

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[1] *Ibid.*

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 112.

Surah al-Furqan 25, verse 26

God Almighty states in the Holy Quran:

اَلْمُلْكُ يَوْمَئِذِ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾

"The kingdom on that day shall rightly belong to the Beneficent God. And a hard day shall it be for the unbelievers."

Muhammad ibn al-Abbas wrote: Muhammad ibn al-Hassan ibn Ali narrated to us on the authority of his father al-Hassan [on the authority of his father] ibn Ali ibn Asbatt who said: Our master scholars narrated:

The Holy Imam said:

> Verily, *"the kingdom on that day shall rightly belong to the Beneficent God,"* (اَلْمُلْكُ يَوْمَئِذِ ٱلْحَقُّ لِلرَّحْمَٰنِ) and so does it belong to HIM on this day, the day before it, and the day after it. But when the Rising Imam appears, none shall be worshipped save God the Almighty and All-majestic.[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

SURAH AL-SHU'ARAA'

Surah al-Shu'araa' 26, verse 4

God Almighty states in the Holy Quran:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾

"If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility."

[1] Muhammad ibn Ya'qoub wrote: Muhammad ibn Yahya is reported to have quoted Ahmed ibn Muhammad ibn 'Isa, on the authority of Ali ibn al-Hakam, on the authority of Abu-Ayyoub al-Khazzaz, on the authority of Umar ibn Hanzhalah as saying:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

"There shall come five signs before the advent of the Rising Imam. They are [1] the cry coming from the sky, [2] the coming forth of Sufyani, [3] the earth swallowing up (the army), [4] the slaying of the pure-souled man, and [5] the coming forth of the Yemeni leader."

"May God accept me as sacrifice for you!" I said. "If any of your family revolts before the coming of these signs, will you allow us to participate therewith?"

"No," the Imam answered.

The next day, I recited this Quranic verse before the Imam:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility."

Then, I asked, "Is this an indication of the cry coming from the sky?"

The Imam answered, "Behold! When the cry comes, the enemies of God—the Almighty and All-majestic—shall bend their necks in humility thereto."[1]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 310.

[2] Ali ibn Ibrahim reported his father to have quoted Ibn Abi-Umary on the authority of Hisham who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

> The expression, *'they bend their necks in humility'* (فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ) [in this Quranic verse: *'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility'*] is an indication of the children of Umayyah. They will bend their necks in humility when the cry comes from the sky calling out the name of the Patron of the Cause [i.e. Imam al-Mahdi].[1]

[3] Muhammad ibn Ibrahim al-Nu'mani, in *Kitab al-Ghaybah*, wrote: Ahmed ibn Muhammad ibn Sa'eed, telling us, said: Ali ibn al-Hassan [or, al-Hussein] narrated to us on the authority of his father, on the authority of Ahmed ibn Umar al-Halabi, on the authority of al-Hussein ibn Musa, on the authority of Fudhayl ibn Muhammad, a former servant of Muhammad ibn Rashid al-Halabi, who said:

[Imam] Abu-Abdullah [al-Sadiq] is reported to have said:

> "Verily, the indication of the cry coming from the sky, calling out the name of the Rising Imam, is very clear in God's Book."
>
> "Where is that [in God's Book]?" the Imam was asked, to which he answered:
>
> "It is in the Quranic Chapter that starts with:

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾

'Ta. Sin. Mim. These are verses of the Book that makes things clear.'

> The verse involved is this:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ

'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility.'

> When they hear the cry, they become motionless with awe.[2]

[4] Al-Nu'mani, again, wrote: Ahmed ibn Muhammad ibn Sa'eed told us, saying: Ali ibn al-Hassan [or, al-Hussein] al-Taymali, narrating to us, said: Amr ibn Uthman narrated to us on the authority of al-Hassan ibn Mahboub, on the authority of Abdullah ibn Sinan who said:

I was in the presence of [Imam] Abu-Abdullah [al-Sadiq] when a man of

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 118.

[2] Al-Nu'mani, *Kitab al-Ghaybah*, p. 139.

Hamdan said to him, "These non-Shia people are scoffing at us. They say: You claim that a caller from the sky will cry the name of your man. They meant the Patron of the Cause."

Having leaned, the Imam sat straight in rage and said: "Do not report what I am going to tell you from me. Rather, report it from my father, and you are not blamed if you do it. I bear witness that I heard my father say: By God! This cry [coming from the sky] is clearly mentioned in the Book of God the Almighty and All-majestic Who states:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ

'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility.'

On that day, all the inhabitants of the earth, without any exception, will bend their necks in humility thereto. Then, the inhabitants of the earth will believe once they hear that cry coming from the sky. The cry will call out: Behold! The truth is indeed with Ali ibn Abi-Talib and his partisans (Shia).

Yet, on the next day, Satan will soar up in the air so highly that none of the inhabitants of the earth would be able to see him. He will then call out: 'Behold! The truth is indeed with Uthman ibn Affan and his fellows. For Uthman was slain unjustly. Now, demand with revenge for him.'

But God shall brace on the truth those who believed with firm speech. And this will be the earlier call. On that day too, those whose hearts are full of malice will fall into suspicion. Their malic comes from their animosity towards us. So, they will renounce us and start reviling at us, saying, 'the first call must have been a sort of magic spelt by the Ahl al-Bayt (i.e. the Prophet's family).'"

[Imam] Abu-Abdullah [al-Sadiq] then recited these words of God the Almighty and All-majestic [in the Holy Quran]:

وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ

"And if they see a miracle, they turn aside and say: This is transient magic. [54:2]"[1]

[5] Al-Nu'mani, again, wrote: Ahmed ibn Muhammad ibn Sa'eed told us: Muhammad ibn al-Mufadhdhal [or, al-Fadhl] ibn Ibrahim, and Sa'dan ibn Is'haq ibn Sa'eed, and Ahmed ibn al-Hussein ibn Abd al-Malik [or, Abd al-Kareem], and Muhammad ibn

[1] *Ibid.* p. 137.

Ahmed ibn al-Hassan al-Qatwani—all of them narrated to us on the authority of al-Hassan ibn Mahboub who quoted Abdullah ibn Sinan to have said:

... *The same previous narration.*[1]

[6] Al-Nu'mani also wrote: Ahmed ibn Muhammad ibn Sa'eed told us saying: Al-Qasim ibn Muhammad ibn al-Hussein ibn Hazim, narrating to us, said: Ubays ibn Hisham al-Nashiri narrated to us on the authority of Abdullah ibn Jabalah, on the authority of Abd al-Samad ibn Basheer who said:

> Imarah al-Hamdani, once, asked [Imam] Abu-Abdullah Ja'far ibn Muhammad [al-Sadiq], saying: "May God lead you to more righteousness! These people, scoffing at us, say: You claim that a voice shall come from the sky [calling out the name of the Rising Imam]."
>
> Replying, the Imam said:
>
> "Do not report this from me. Rather, you may report it from my father, who used to say: This [call from the sky] is mentioned in the Book of God:
>
> إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ
>
> *'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility.'*
>
> Then, all the inhabitants of the earth will submissively believe in the voice, which will be the first. The next day, Satan the accursed will soar up to the space so highly that he will not be sighted by the inhabitants of the earth. He will then call out: 'Behold! Uthman was slain unjustly. So, demand with revenge for his spilled blood.' Those for whom God wants evil will retreat and say: 'The first call must have been a sort of magic practiced by the Shia.' They will also revile at us and say, 'the earlier call must have been a sort of magic practiced by them (i.e. the Prophet's family).'
>
> And this is the meaning of God's saying [in the Holy Quran]:
>
> وَإِن يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ
>
> *'And if they see a miracle, they turn aside and say: This is transient magic.* [54:2]'"[2]

[7] Al-Nu'mani also wrote: Ahmed ibn Muhammad ibn Sa'eed told us, saying: Muhammad ibn al-Mufadhdhal [or, al-Fadhl] ibn Ibrahim ibn Qays, narrating to us, said: Al-Hassan ibn Ali ibn Fadhdhal, narrating to us, said: Tha'labah ibn Maymoun narrated to us on the authority of Mu'ammar ibn Yahya, on the authority of Dawoud

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[1] *Ibid.* p. 138.

[2] *Ibid.*

al-Dajjaji who said:

[Imam] Abu-Ja'far Muhammad ibn Ali [al-Baqir] said:

[Imam Ali] the Commander of the Faithful was once asked to explain these words of God the Almighty and All-majestic [in the Holy Quran]:

فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ بَيۡنِهِمۡ

"But parties from among them disagreed with each other..."

He stated: "Expect relief when you witness these three events."

"What are they?" he was asked, to which he answered: "They are [1] when the people of Levant disagree with each other, [2] when black flags come from the side of Khorasan, and [3] when you hear a frightening cry in the month of Ramadan."

"What will that cry be?" they asked, and the Imam answered, "Have you not heard God the Almighty and All-majestic state in the Holy Quran:

إِن نَّشَأۡ نُنَزِّلۡ عَلَيۡهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتۡ أَعۡنَٰقُهُمۡ لَهَا خَٰضِعِينَ

'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility?'

This is such a great sign that will make girls flee from their rooms, sleeping people wake up, and awake people panic."[1]

[8] Muhammad ibn al-Abbas wrote: Ahmed ibn al-Hassan ibn Ali, narrating to us, said: My father narrated to us on the authority of his father, on the authority of Muhammad ibn Isma'eel, on the authority of Hannan ibn Sadeer [on the authority of Abu-Basseer] who said:

When I asked him to explain to me what God the Almighty and All-majestic means by HIS saying [in the Holy Quran]:

إِن نَّشَأۡ نُنَزِّلۡ عَلَيۡهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتۡ أَعۡنَٰقُهُمۡ لَهَا خَٰضِعِينَ

"If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility,"

[Imam] Abu-Ja'far [al-Baqir] replied:

This verse was revealed to express one of the manners of the Rising Imam of Muhammad's family. His name will be called out from the sky."[2]

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[1] *Ibid.* p. 139.

[2] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[9] Muhammad ibn al-Abbas, again, wrote: Ali ibn Abdullah ibn Asad narrated to us on the authority of Ibrahim ibn Muhammad [on the authority of Ahmed] ibn Mu'ammar al-Asadi, on the authority of Muhammad ibn Fudhayl, on the authority of al-Kalbi, on the authority of Abu-Sabbah who said:

[Abdullah] Ibn Abbas commented on these words of God the Almighty and All-majestic [in the Holy Quran],

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ

"If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility."

He said:

> This Quranic verse was revealed about the children of Umayyah versus us. It foretells that we shall have sovereignty in which we will humiliate them (i.e. the Umayyad dynasty) and make their necks submit to us in humility after we would suffer hardships at their hands. Hence, we shall be granted grandeur after ignominy.[1]

[10] Muhammad ibn al-Abbas, again, wrote: Al-Hussein ibn Muhammad [or, Ahmed] narrated to us on the authority of Muhammad ibn 'Isa, on the authority of Younus, on the authority of one of our brethren-in-faith who said:

> When I asked him to explain to me what God the Almighty and All-majestic means by HIS saying [in the Holy Quran]:
>
> إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ
>
> *"If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility,"*
>
> [Imam] Abu-Ja'far [al-Baqir] replied:
>
> The children of Umayyah will bend their necks in humility to this sign. And this sign is the counterpart of the sun; that is, Ali ibn Abi-Talib who will shine at midday when the sun stops at the heads of people for a while until he shows his face. Then, people recognizes him by high prestige and lineage.
>
> At that time, when one of the children of Umayyah hides himself behind a tree, the tree will speak and say: There is one of the children of Umayyah hiding behind me. Come and slay him.[2]

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[1] *Ibid.*

[2] *Ibid.*

[11] Muhammad ibn al-Abbas also wrote: Al-Hussein ibn Ahmed narrated to us on the authority of Muhammad ibn 'Isa, on the authority of Younus who said: Safwan ibn Yahya narrated to us on the authority of Abu-Uthman, on the authority of Mu'alla ibn Khunays who said:

[Imam] Abu-Abdullah [al-Sadiq] is reported to have said:

> [Imam Ali] the Commander of the Faithful declared: "Expect relief when you witness these three events."
>
> "What are they?" he was asked, to which he answered: "They are [1] when the people of Levant disagree with each other, [2] when black flags come from the side of Khorasan, and [3] when you hear a frightening cry in the month of Ramadan."
>
> "What will that cry be?" they asked, and the Imam answered, "Have you not heard God the Almighty and All-majestic state in the Holy Quran:
>
> إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ
>
> *'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility?'*
>
> This is such a great sign that will make girls flee from their rooms, sleeping people wake up, and awake people panic."[1]

[12] Muhammad ibn al-Abbas wrote: Through a perfect chain of authority, Abu'l-Ward is reported to have quoted [Imam] Abu-Ja'far [al-Baqir] as saying:

> God Almighty states in the Holy Quran:
>
> إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ
>
> *"If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility."*
>
> This sign is a cry [from the sky] calling out the name of the *man* and the name of *his* father.[2]

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[1] *Ibid.*

[2] *Ibid.*

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Surah al-Shu'araa' 26, verses 205-7

God Almighty states in the Holy Quran:

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾

"Have you then considered if WE let them enjoy themselves for years, and then there comes to them that with which they are threatened, that which they were made to enjoy shall not avail them?"

Muhammad ibn al-Abbas wrote: Al-Hussein ibn Ahmed narrated to us on the authority of Muhammad ibn 'Isa, on the authority of Younus, on the authority of Safwan [ibn Yahya], on the authority of Abu-Uthman, on the authority of Mu'alla ibn Khunays who said:

About these words of God the Almighty and All-majestic [in the Holy Quran],

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾

"Have you then considered if WE let them enjoy themselves for years, and then there comes to them that with which they are threatened,"

[Imam] Abu-Abdullah [al-Sadiq] said:

This is an indication of the reappearance of the Rising Imam.

Then, God states:

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ

"That which they were made to enjoy shall not avail them."

And this is an indication of the children of Umayyah whom are let enjoy themselves in their worldly lives.[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

Surah al-Shu'araa' 26, verse 227

God Almighty states in the Holy Quran:

وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

"And soon will the unjust assailants know what vicissitudes their affairs will take!"

Ibn Babawayh wrote: Muhammad ibn Ali Majilawayh—God be pleased with him—narrating to me, said: Ali ibn Ibrahim narrated to us on the authority of his father, on the authority of Ali ibn Mu'bad, on the authority of al-Hussein ibn Khalid, on the authority of [Imam] Ali ibn Musa al-Ridha, on the authority of his father, on the authority of his forefathers who said:

God's Apostle—God's peace and blessings be upon him and his family—said:

> Whoever wishes to hold fast to my religion and to embark on the ark of salvation after me, must stick to Ali ibn Abi-Talib, incur the animosity of his enemies, and show loyalty to his loyalists. For Ali is my vicegerent, my successor, and my representative amongst my nation during my lifetime and after my passing away. He is truly the Imam [or, leader] of each and every Muslim. And he is the commander of each and every believer after me. Whatever he says is my saying. Whatever he commands is my command. Whatever he prohibits is my prohibition. Whoever follows him has followed me. Whoever supports him has supported me. And whoever disappoints him has disappointed me.

The Holy Prophet then added:

> Whoever separates himself from Ali will never see me, nor will I ever see him on the Resurrection Day. And whoever disagrees with Ali, God will forbid him Paradise and will decide Hellfire to be his eternal abode [and an evil refuge Hellfire is!]. Whoever fails to support Ali, God will fail him on the Day he will meet HIM. And whoever supports Ali, God will support him on the day he will meet HIM and will impart his argument to him on the time of calling into account.

The Holy Prophet went on:

> Al-Hassan and al-Hussein are the Imams (i.e. leaders) of my people after their father, and the two chiefs of the youths of Paradise. Their mother is the chief of the women of the worlds. Their father is the chief of the prophets' successors. From the descendants of al-Hussein, there will be nine Imams, the ninth of them is the Rising Imam, who is from my progeny. To obey them is to obey me. And to disobey them is to disobey me. To God do I complain against those who deny their preeminence, those who will infringe their rights [and inviolability] after me. Sufficient is God as a Patron. And sufficient is God as a Supporter of my progeny and the leaders of my community, and as a Punisher of those who denied them their rights:

وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

"And soon will the unjust assailants know what vicissitudes their affairs will take!"[1]

[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 1, p. 260.

SURAH AL-NAML

Surah al-Naml 27, verse 62

God Almighty states in the Holy Quran:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ

"Is not He Who answers the distressed one when he calls Him, and removes the distress, and makes you inheritors of the earth?"

[1] Muhammad ibn al-Abbas wrote: Humayd [or, Ahmed] ibn Ziyad is reported to have quoted al-Hussein ibn Muhammad ibn Sama'ah, on the authority of Ibrahim ibn Abd al-Hameed who said:

[Imam] Abu-Abdullah [al-Sadiq] is reported to have said:

> When the Rising Imam appears, he enters the Holy Mosque [of Mecca], directs his face towards the Kaaba, turns his back to the (Abraham's) Station, offers a two-unit prayer, stands up, and says: "O people! I am the closest of all people to Adam. O people! I am the closest of all people to Abraham. O people! I am the closest of all people to Ishmael. O people! I am the closest of all people to Muhammad, God's peace and blessings be upon him and his family."
>
> He then raises his hands towards the sky and supplicates to God so earnestly until he falls down on his face. And this is the meaning of God's saying [in the Holy Quran]:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

"Is not HE Who answers the distressed one when he calls HIM, and removes the distress, and makes you inheritors of the earth? Can there be any other deity besides God? Little it is that you heed!"[1]

[2] Through his chain of authority, Muhammad ibn al-Abbas reports Ibrahim ibn Abd

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

al-Hameed to have quoted Muhammad ibn Muslim as saying:

[Imam] Abu-Ja'far [al-Baqir, or Imam Abu-Abdullah al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ

"Is not HE Who answers the distressed one when he calls HIM..."

This (Quranic verse) was revealed about the Rising Imam from Muhammad's family. Once he reappears, he will put on a turban, offer a prayer by Abraham's Station, and supplicate to his Lord so earnestly that none of his troops will be defeated.[1]

[3] Ali ibn Ibrahim wrote: My father narrated to me on the authority of al-Hassan ibn Ali ibn Fadhdhal, on the authority of Salih ibn Uqbah who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

This [Quranic verse] was revealed about the Rising Imam from Muhammad's family:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ

"Is not HE Who answers the distressed one when he calls HIM, and removes the distress, and makes you inheritors of the earth?"

He is the *distressed one* (ٱلْمُضْطَرَّ). I swear it by God. He will offer a two-unit prayer by Abraham's Station and then supplicate to God. God shall respond to his supplication, remove the distress, and make him inheritor of the earth.

This Quranic verse is one of the verses whose interpretation is fulfilled a long time after its revelation.[2]

[4] Muhammad ibn Ibrahim al-Nu'mani wrote: Ahmed ibn Muhammad ibn Sa'eed told us, saying: Muhammad ibn Ali al-Taymali narrated to us on the authority of Muhammad ibn Isma'eel ibn Buzaygh... A number of people narrated to me on the authority of Mansour ibn Younus ibn Bazraj who said:

[Imam] Abu-Ja'far [al-Baqir], pointing towards the side of Dhi-Tuwa, stated:

The Imam in charge of this mission will be occulted in some of these valleys. Before his reappearance, his private servant, who is always present with him and at his service, leaves to meet some of the Imam's companions. "How many are you in this place?" he asks them, and they

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[1] *Ibid.*

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 129.

will answer, "We are about forty men." "How will you feel when you meet your man?" he asks further, and they will answer keenly, "By God, if he leads us to these mountains, we will follow him."

The next day, he shows up to them again and asks, "Name ten of those whom you trust and the elites of your tribes." As they do, he leads them to their Imam who will promise to see them the next night.

[Imam] Abu-Ja'far [al-Baqir] continued:

By God I swear this: I do see coming that the Rising Imam leans to the Black Stone [on the Holy Kaaba] and beseeches God to grant him his right. He then says: 'O people! If any of you argues with me with regard to God, then I am closer to God than everyone else.

O people! If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else.

O people! If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else.

O people! If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else.

O people! If any of you argues with me with regard to Moses, then I am closer to Moses than everyone else.

O people! If any of you argues with me with regard to Jesus, then I am closer to Jesus than everyone else.

O people! If any of you argues with me with regard to Muhammad God's Apostle, then I am closer to Muhammad God's Apostle than everyone else.

O people! If any of you argues with me with regard to God's Book, then I am closer to God's Book than everyone else.'

He then heads for Abraham's Station, offers a two-unit prayer, and beseeches God to grant him his right.

[Imam] Abu-Ja'far [al-Baqir] added:

By God I swear this: It is he (i.e. Imam al-Mahdi) whom is introduced in God's Book as the distressed one. God thus states:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ

'Is not HE Who answers the distressed one when he calls HIM, and removes the distress, and makes you inheritors of the earth?'

This verse was revealed about him (i.e. the Rising Imam al-Mahdi).[1]

[5] Ali ibn Ibrahim wrote: My father narrated to me on the authority of Ibn Abi-Umayr, on the authority of Mansour ibn Younus, on the authority of Abu-Khalid al-Kabuli who said:

[Imam] Abu-Ja'far [al-Baqir] said:

By God I swear this: I do see coming that the Rising Imam leans to the Black Stone and beseeches God to grant him his right. He then says: 'O people! If any of you argues with me with regard to God, then I am closer to God than everyone else.

O people! If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else.

O people! If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else.

O people! If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else.

O people! If any of you argues with me with regard to Moses, then I am closer to Moses than everyone else.

O people! If any of you argues with me with regard to Jesus, then I am closer to Jesus than everyone else.

O people! If any of you argues with me with regard to Muhammad God's Apostle, then I am closer to Muhammad God's Apostle than everyone else.

O people! If any of you argues with me with regard to God's Book, then I am closer to God's Book than everyone else.'

He then heads for Abraham's Station, offers a two-unit prayer, and beseeches God to grant him his right...

[Imam] Abu-Ja'far [al-Baqir] then added:

By God I swear this: It is he (i.e. Imam al-Mahdi) whom is introduced in God's Book as the distressed one. God thus states:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ

"Is not HE Who answers the distressed one when he calls HIM, and removes the distress...?"

The first to swear allegiance to him (i.e. Imam al-Mahdi) shall be the Archangel Gabriel, followed by the three hundred and thirteen men. Those of whom, who will have already started their journeys towards him,

[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 95.

will join him. But those, who will have not yet started their journeys, will be moved to him from their own places. And this is the meaning of these words of [Imam Ali] the Commander of the Faithful: '... these are those whom shall be moved to him from their own places.'

And this is the interpretation of God's saying [in the Holy Quran]:

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

'Hasten to do good works. Wherever you are, God shall bring you all together. [2:148]'

The expression *good works* (الْخَيْرَاتِ) means the loyalty [to the Prophet's family].

On another occasion, God Almighty states in the Holy Quran:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ

'And if WE delay penalty for them till a group counted out ... [11:8]'

What is meant by this *group counted out* (أُمَّةٍ مَعْدُودَةٍ) is the [three hundred and thirteen] companions of the Rising Imam. They shall join him altogether at one time. I swear this by God. When he comes to the desert, the army of Sufyani will face him. Then, God will command the earth to swallow up the feet of Sufyani's troops. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ

"If you could see when they are startled and there is no escape, and they are seized from a place near at hand, how they will say: WE believe in him...!'

That is, they will say: We now believe in the Rising Imam al-Mahdi.

وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ ... وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

'... Yet have they any way to snatch it up at such a distance?... And between them and their desires is placed a barrier...'

That is, their desire not to be tormented

كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ

'...as was done in the past with their partisans. [34:50-4]'

That is, those who lived before them and rejected the truth, so God destroyed them.[1]

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 205.

SURAH AL-QASSASS

Surah al-Qassass 28, verse 5-6

God Almighty states in the Holy Quran:

وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾ وَنُمَكِّنَ
لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾

"And We wished to be Gracious to those who were being depressed in the land, to make them Imams, and make them heirs, to establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions."

[1] In his book *Kashf al-Bayan*, Muhammad ibn al-Hassan al-Shaybani wrote:

[Imam] Al-Baqir and [Imam] al-Sadiq are reported to have said:

> Pharaoh and Haman are mentioned in this verse to express two persons of the tyrants of the Quraysh tribe. When the Rising Imam reappears at the end of time, God the All-exalted shall restore them to life so that the Rising Imam punishes them for their past crimes.[1]

Comment: So many are the Prophetic and Imamic traditions that hold that this Quranic verse was revealed to express the manners of the Holy Imams of Muhammad's family. These traditions can be referred to in my other book, *al-Burhan fi Tafsir al-Qur'an*.

[2] Abu-Ja'far Muhammad ibn Jareer al-Tabari, in his book *Musnad Fatima*, wrote: Abu'l-Mufadhdhal told us, saying: Ali ibn al-Hussein al-Minqari al-Kufi, narrated to me, saying: Ahmed ibn Zayd al-Dahhan narrated to me on the authority of al-Muhawwal [or, Mak'houl] ibn Ibrahim, on the authority of Rashdam [or, Rastam] ibn Abdullah ibn Khalid al-Makhzoumi, on the authority of Suleiman al-A'mash, on the authority of Muhammad ibn Khalaf al-Tahiri, on the authority of Zazan who said:

Salman [al-Farisi, the Persian] reported the following:

God's Apostle—God's peace and blessings be upon him and his family—

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[1] Al-Shaybani's *Kashf al-Bayan* is a missing book.

once said to me: "O Salman! Verily, God the All-blessed and All-exalted has not sent any prophet or messenger but that HE chose twelve chieftains to come after him."

"O God's Apostle!" I said. "I have known this fact from the people of the two Books."

The Holy Prophet commented: "O Salman! Do you know who my twelve chieftains, whom God has chosen to be the leaders of this community after me, are?"

"God and HIS Apostle know best," I said.

"O Salman! God has created me from the quintessence of HIS Light, and called me, so I obeyed HIM.

Then, HE created Ali from my light and called him, and he obeyed.

From my light and the light of Ali, God created Fatima. HE called her and she obeyed.

From me, Ali and Fatima has God created al-Hassan. As God called him, he obeyed. And from me, Ali and Fatima has God created al-Hussein. As God called him, he obeyed.

God then gave us five of HIS Names. So, God is the All-praised (Mahmoud), and I am Muhammad.

God is the All-high (al-Ali), and this is Ali.

God is the Fashioner (al-Fatir), and this is Fatima.

God is the Lord of Munificence (Dhu'l-Ihsan), and this is al-Hassan.

And God is the All-munificent (al-Muhsin), and this is al-Hussein.

Then, God created nine Imams from the light of al-Hussein and us. HE called them and they obeyed HIM. And that had been before God created any well-built sky, out-stretched earth, air, angels and human beings. We were lights glorifying HIM, listening to HIM and obeying HIM."

"O God's Apostle!" I asked. "May I sacrifice my father and mother for you! What is the reward of those who recognize these persons?"

He answered, "O Salman! Whoever recognizes them as they should be recognized, follows their examples, shows loyalty to their loyalists, and renounces their enemies, shall be of us and with us. I swear it by God. He shall join whatever we join and dwell wherever we dwell."

I further asked, "O God's Apostle! Is it possible to believe in them without

need to know their names and lineage?"

"No, it is not," the Holy Prophet said.

I then asked, "O God's Apostle! How can I recognize them? I have already recognized some of them, up to al-Hussein."

The Holy Prophet said, "After al-Hussein, there will come the chief of worshippers of God, Ali ibn al-Hussein.

After him will come his son Muhammad ibn Ali, the piercer of the knowledge of the past and coming generations, including God's prophets and messengers.

Following him, there will come his son Ja'far ibn Muhammad, the truthful tongue of God, followed by his son Musa ibn Ja'far, who suppresses his rage patiently for the sake of God the Almighty and All-majestic.

Then will there come his son Ali ibn Musa, the satisfied with God's commands and acts.

After him will come his son Muhammad ibn Ali, the finely chosen from amongst the creatures of God.

Following him, there will come his son Ali ibn Muhammad, who rightly guides to God.

His son al-Hassan ibn Ali will come after him. He is the one who keeps silent patiently and (the one) entrusted with God's secrets.

Finally, there will come his son Muhammad ibn al-Hassan, the guide to the truth, the well-guided, the spokesman of God, and the rising Imam who will establish people's duties towards God and put into effect God's commands."

I expressed thanks and gratitude to God Almighty. Then, I went on asking, "O God's Apostle! Shall I be granted such a long lifetime that I will live in his age?"

The Holy Prophet said, "O Salman! Read these words of God:

فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا
مَّفْعُولًا ۝٥ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ۝٦

When the first of the warnings came to pass, WE sent against you OUR servants given to terrible warfare. They entered the very in-most parts of your homes. And it was a warning completely fulfilled. Then did WE grant you the return as against them. WE gave you increase in resources and sons, and made you the

more numerous in manpower. [17:5-6]"

Upon hearing these words, my weeping and eagerness were intensified. So, I said, "O God's Apostle! Is this a promise you make?"

"Yes, it is," the Holy Prophet affirmed. "I swear it by God Who sent me with the truth. It is a promise I make, and so do Ali, Fatima, al-Hassan, al-Hussein, and the nine Imams—a promise we make to you and to all those who are with us, as well as those persecuted and wronged for no other reason than they follow and hold fast to us.

Yes, Salman. I swear it by God. Satan and his troops, and all those who are sincere in faith, and all those who relentlessly rejected faith—all those shall be presented so that retaliation will be made, and punishments will be imposed on the wrongdoers. And your Lord never wrongs anyone. Then, the interpretation of this [Quranic] verse shall be fulfilled:

وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾ وَنُمَكِّنَ
لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾

"And WE wish to be Gracious to those who were being depressed in the land, to make them Imams, and make them heirs, to establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions."

I then took leave of God's Apostle. And ever since then, I have been completely unconcerned as to how death would come upon me.[1]

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 237.

SURAH AL-RUUM

Surah al-Ruum 30, verses 1-5

God Almighty states in the Holy Quran:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

"In the Name of God, the Beneficent, the Merciful. Alif, Lam, Mim. The Romans are vanquished in a near land. And they, after being vanquished, shall overcome within a few years. God's is the command before and after. And on that day the believers shall rejoice with the help of God. He helps whom He pleases. And He is the Mighty, the Merciful."

[1] Muhammad ibn al-Abbas wrote: Al-Hassan ibn Muhammad ibn Jumhour al-Qummi narrated to us on the authority of his father, on the authority of Ja'far ibn Basheer al-Washsha, on the authority of Ibn Miskan, on the authority of Abu-Basseer who said:

When I asked him to explain to me God's saying [in the Holy Quran],

الٓمٓ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾

"Alif, Lam, Mim. The Romans are vanquished,"

[Imam] Abu-Abdullah [al-Sadiq] said:

By *the Romans* (الرُّومُ), the children of Umayyah are intended. Hence, upon the reappearance of the Rising Imam, the interpretation of these verses shall be fulfilled:

الٓمٓ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ

"Alif, Lam, Mim. The Romans are vanquished in a near land. And they, after

being vanquished, shall overcome within a few years. God's is the command before and after. And on that day the believers shall rejoice with the help of God."[1]

[2] Muhammad ibn al-Abbas also wrote: Ahmed ibn Muhammad ibn Sa'eed narrated to us on the authority of al-Hassan ibn al-Qasam who read the following from Ali ibn Ibrahim al-Mu'alla, on the authority of al-Fudhayl [or, Ibn Fudhayl] ibn Is'haq, on the authority of Ya'qoub ibn Shu'ayb, on the authority of Imran ibn Maytham, on the authority of Abadah [or, Inayah] who said:

About God's saying [in the Holy Quran],

الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢

"Alif, Lam, Mim. The Romans are vanquished,"

[Imam] Ali said:

This verse was revealed about the children of Umayyah versus us.[2]

[3] In *Musnad Fatima,* Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Mufadhdhal Muhammad ibn Abdullah narrated to me, saying: Muhammad ibn Hammam, narrating to us, said: Ja'far ibn Muhammad ibn Malik, narrating to us, said: Is'haq ibn Muhammad ibn Sumay' narrated to us on the authority of Muhammad ibn al-Waleed, on the authority of Younus ibn Ya'qoub who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God the Almighty and All-majestic states [in the Holy Quran]:

وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝٤ بِنَصْرِ ٱللَّهِ

"And on that day, the believers shall rejoice with the help of God."

From their graves, believers will rejoice the reappearance of the Rising Imam.[3]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[2] *Ibid.*

[3] Al-Tabari, *Dalaa'il al-Imamah,* p. 248.

SURAH AL-SAJDAH

Surah al-Sajdah 32, verse 21

God Almighty states in the Holy Quran:

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

"And indeed We will make them taste of the nearer penalty prior to the supreme penalty, in order that they may return."

[1] Muhammad ibn al-Abbas wrote: Ali ibn Hatam narrated to us on the authority of Hassan ibn Muhammad, on the authority of [or, ibn] Abd al-Wahid ibn [or, on the authority of] Hafs ibn [or, on the authority of] Umar ibn Salim, on the authority of Muhammad ibn Hussein ibn Ajlan, on the authority of Mufadhdhal ibn Umar who said:

As I asked him to explain to me these words of God the Almighty and All-majestic [in the Holy Quran],

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ

"And indeed WE will make them taste of the nearer penalty prior to the supreme penalty,"

[Imam] Abu-Abdullah [al-Sadiq] said:

> The *nearer penalty* (ٱلْعَذَابِ ٱلْأَدْنَىٰ) is an indication of the punishment in the grave. And the *supreme penalty* (ٱلْعَذَابِ ٱلْأَكْبَرِ) is an indication of the punishment with sword inflicted by [Imam] al-Mahdi [on the wrongdoers].[1]

[2] In his book *Kashf al-Bayan*, Muhammad ibn al-Hassan al-Shaybani wrote:

[Imam] Ja'far al-Sadiq is reported to have said:

> The *nearer penalty* (ٱلْعَذَابِ ٱلْأَدْنَىٰ) [mentioned in the Quranic verse involved] is dearth and famine, while the *supreme penalty* (ٱلْعَذَابِ ٱلْأَكْبَرِ) is the reappearance of the Rising Imam to prevail by means of sword. And that will come to pass at the end of time.

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

Surah al-Sajdah 32, verse 29

God Almighty states in the Holy Quran:

قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

"Say: On the day of victory, no profit will it be to unbelievers if they then believe, nor will they be granted a respite."

Muhammad ibn Ya'qoub wrote: Al-Hussein ibn Aamir narrated to us on the authority of Muhammad ibn al-Hussein ibn Abi'l-Khattab, on the authority of Muhammad ibn Sinan, on the authority of Ali ibn Darraj who said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

God the Almighty and All-majestic states [in the Holy Quran]:

قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ

"Say: On the day of victory, no profit will it be to unbelievers if they then believe, nor will they be granted a respite."

The *day of victory* (يَوْمَ ٱلْفَتْحِ) is the day when the entire world will be conquered by the Rising Imam. On that day, no profit will it be to anyone who tries to seek nearness [to the Imam] by means of belief, except those who have already believed in him. So, their faith in him increases after the conquests he achieves.

It is they whose faith will avail them, for God will boost their statuses and positions with HIM. And on the Day of Resurrection and Rebirth, the gardens of Paradise will be decorated for them, and the fires of Hell will be warded off from them. And this is the reward of the loyalists to the Commander of the Faithful [Imam Ali] and to his immaculate progeny.

SURAH SABA'

Surah Saba' 34, verse 18

God Almighty states in the Holy Quran:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَـٰرَكْنَا فِيهَا قُرًى ظَـٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

"Between them and the cities on which WE had poured our blessings, WE had placed cities in prominent positions, and between them WE had appointed stages of journey in due proportion: Travel therein, secure, by night and by day."

[1] Through his chain of authority, Ibn Babawayh reported the following:

[Imam] Abu-Abdullah [al-Sadiq] said, explaining this Quranic verse,

سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ

"Travel therein, secure, by night and by day:"

They shall travel secure by night and by day with our Rising Imam of the Ahl al-Bayt (i.e. the Prophet's family).[1]

[2] Sheikh al-Tusi, in his book *Kitab al-Ghaybah*, wrote: Muhammad ibn Abdullah ibn Ja'far al-Himyari narrated on the authority of his father, on the authority of Muhammad ibn Salih al-Hamdani who said:

In a letter, I complained to [Imam al-Mahdi] the Patron of Time against my family members: "They always harass and pour scorn on me concerning the tradition that is reported from your forefathers, saying: Our servants and custodians [of our tombs] are the most evil creatures of God."

In reply, the Imam wrote back:

"Mercy be on you! Do you not consider what God the All-exalted has said? HE said:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَـٰرَكْنَا فِيهَا قُرًى ظَـٰهِرَةً

'Between them and the cities on which WE had poured OUR blessings, WE had placed cities in prominent positions.'

We are the cities on whom God poured HIS blessings. And you are the

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[1] Al-Majlisi, *Bihar al-Anwar*, vol. 2, p. 294.

cities that are in prominent positions."[1]

Comment: The same narration is cited by Ibn Babawayh in his book on the Imam's occultation. Yet, he reported it through this chain of authority:

[3] My father and Muhammad ibn al-Hassan, narrating to us, said: Abdullah ibn Ja'far al-Himyari narrated to us on the authority of Muhammad ibn Salih al-Hamdani who said ... etc.[2]

Comment: The same exegesis of the Quranic verse involved is also reported from [Imam] al-Baqir and [Imam] al-Sadiq. All these reports can be referred to in my book *al-Burhan fi Tafsir al-Qur'an*.

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[1] Sheikh al-Tusi, *Kitab al-Ghaybah*, p. 209.

[2] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 483.

Surah Saba' 34, verses 51-4

God Almighty states in the Holy Quran:

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ
بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا
يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

"If you could but see when they will quake with terror. But then there will be no escape for them. And they will be seized from a position quite near. And they will say, 'We do believe now in it.' But how could they receive faith from a position so far off, seeing that they did reject it entirely before, and that they continually cast slanders on the unseen from a position far off? And between them and their desires, is placed a barrier, as was done in the past with their partisans, for they were indeed in suspicious disquieting doubt."

[1] Muhammad ibn Ibrahim al-Nu'mani, in his book *Kitab al-Ghaybah*, wrote: Ali ibn Ahmed is reported to have quoted Abdullah [or, Ubaydullah] ibn Musa [al-Alawi] ibn al-Abbas, on the authority of Abdullah ibn Muhammad as saying: Muhammad ibn Khalid narrated to us on the authority of al-Hassan ibn al-Mubarak, on the authority of Abu-Is'haq al-Hamdani, on the authority of al-Harth [or, al-Harrath] who said:

[Imam] Ali the Commander of the Faithful is reported to have said:

> Al-Mahdi, black-eyed, kinky-haired, having a mole on his cheek, shall start his march from the east. Meanwhile, Sufyani will rule. The period of his rule will be nine months only, the same period of a woman's pregnancy. He will appear in Levant. Its people will be driven to him, except for a few groups of them who followed the truth persistently. So, God will protect them from following Sufyani. Leading a huge army, he will head for the city of Medina. Yet, when he arrives in the desert, God will cause the earth to swallow his army up. And this is the interpretation of God's saying [in HIS Book]:

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ

"If you could but see when they will quake with terror. But then there will be no

escape for them. And they will be seized from a position quite near."[1]

[2] In his book on Quranic exegesis (*tafsir*), Ali ibn Ibrahim wrote: My father narrated to me on the authority of Ibn Abi-Umayr, on the authority of Mansour ibn Younus, on the authority of Abu-Khalid al-Kabuli who said:

[Imam] Abu-Ja'far [al-Baqir] said:

> By God I swear this: I do see coming that the Rising Imam leans to the Black Stone and beseeches God to grant him his right. He then says: 'O people! If any of you argues with me with regard to God, then I am closer to God than everyone else.
>
> O people! If any of you argues with me with regard to Adam, then I am closer to Adam than everyone else.
>
> O people! If any of you argues with me with regard to Noah, then I am closer to Noah than everyone else.
>
> O people! If any of you argues with me with regard to Abraham, then I am closer to Abraham than everyone else.
>
> O people! If any of you argues with me with regard to Moses, then I am closer to Moses than everyone else.
>
> O people! If any of you argues with me with regard to Jesus, then I am closer to Jesus than everyone else.
>
> O people! If any of you argues with me with regard to Muhammad God's Apostle, then I am closer to Muhammad God's Apostle than everyone else.
>
> O people! If any of you argues with me with regard to God's Book, then I am closer to God's Book than everyone else.'
>
> He then heads for Abraham's Station, offers a two-unit prayer, and beseeches God to grant him his right...

[Imam] Abu-Ja'far [al-Baqir] then added:

> By God I swear this: It is he (i.e. Imam al-Mahdi) whom is introduced in God's Book as the distressed one. God thus states:
>
> أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ
>
> *'Is not HE Who answers the distressed one when he calls HIM, and removes the distress...?* [27:62]'
>
> The first to swear allegiance to him (i.e. Imam al-Mahdi) shall be the

[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 163.

Archangel Gabriel, followed by the three hundred and thirteen men. Those of whom, who will have already started their journeys towards him, will join him. But those, who will have not yet started their journeys, will be moved to him from their own places. And this is the meaning of these words of [Imam Ali] the Commander of the Faithful: '... these are those whom shall be moved to him from their own places.'

And this is the interpretation of God's saying [in the Holy Quran]:

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا

'Hasten to do good works. Wherever you are, God shall bring you all together.'

The expression *good works* (ٱلْخَيْرَٰتِ) means the loyalty [to the Prophet's family].

On another occasion, God Almighty states [in the Holy Quran]:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ

'And if WE delay penalty for them till a group counted out ... [11:8]'

What is meant by this *group counted out* (أُمَّةٍ مَّعْدُودَةٍ) is the [three hundred and thirteen] companions of the Rising Imam. They shall join him altogether at one time. I swear this by God.

When he comes to the desert, the army of Sufyani will face him. Then, God will command the earth to swallow up the feet of Sufyani's troops. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ

"If you could but see when they will quake with terror. But then there will be no escape for them. And they will be seized from a position quite near. And they will say, 'We do believe now in it...'"

That is, they will say: We now believe in the Rising Imam [al-Mahdi].

وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

"...But how could they receive faith from a position so far off, seeing that they did reject it entirely before, and that they continually cast slanders on the unseen from a position far off? And between them and their desires, is placed a barrier..."

That is, their desire not to be tormented.

كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ

'...as was done in the past with their partisans. [34:50-4]"

That is, those who lived before them and rejected the truth, so God destroyed them.[1]

[3] Ali ibn Ibrahim, having cited this narration, commented:

According to the report of Abu'l-Jaroud, [Imam] Abu-Ja'far [al-Baqir] is reported to have said:

As for God's saying [in the Holy Quran]:

وَلَوْ تَرَىٰ إِذْ فَزِعُوا

"If you could but see when they will quake with terror,"

they will quake with terror because of the voice of the call that will come from the sky [calling out the name of the Rising Imam].

And as for God's saying,

وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

"And they will be seized from a position quite near,"

this means that the earth will swallow them up from beneath their feet.[2]

[4] Ali ibn Ibrahim then wrote: Al-Hussein ibn Muhammad told us on the authority of al-Mu'alla ibn Muhammad ibn Jumhour, on the authority of Ibn Mahboub, on the authority of Abu-Hamzah who said:

When I asked [Imam] Abu-Ja'far [al-Baqir] about God's saying,

وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ

"But how could they receive faith from a position so far off,"

he said:

They sought true guidance whence it cannot be gained, although it had been easily obtainable for them.[3]

[5] Through his chain of authority, al-Ayyashi reports Abd al-A'la al-Halabi, within a long discourse on the occultation, manners and advent of the Rising Imam, to have said:

[Imam] Abu-Ja'far [al-Baqir] stated:

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 205.

[2] *Ibid.*

[3] *Ibid.* p. 206.

The Imam in charge of this mission will be occulted... He first invites people to abide by God's Book and the Prophet's Tradition, to acknowledge [Imam] Ali ibn Abi-Talib's (Divinely commissioned) leadership, and to renounce their enemies. He will not mention any by name. He then goes forth towards the desert, where the army of Sufyani contend with him. Then, God commands the earth to swallow them up from beneath their feet. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ

"If you could see when they are startled and there is no escape, and they are seized from a place near at hand, how they will say: We believe in him...!"

That is, they will say: We now believe in the Rising Imam al-Mahdi of Muhammad's family.

وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

"... Yet, they had rejected him before. And they utter conjectures with regard to the unseen from a distant place. And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt."

None of them will survive except two men from the Murad tribe, one is called Watr and the other Wutayr. They will have their faces turned to their backs and they will walk backwards to tell people of what happened to their mates...[1]

Comment: The complete version of this long narration has earlier been cited in Chapter 21, Surah al-Anfal 8, verse 39.

[6] Muhammad ibn al-Abbas wrote: Muhammad ibn al-Hassan ibn Ali ibn al-Sabbah al-Madayini narrated to us on the authority of al-Hassan ibn Muhammad ibn Shu'ayb, on the authority of Musa ibn Umar ibn Yazid [or, Zayd], on the authority of Ibn Abi-Umary, on the authority of Mansour ibn Younus, on the authority of Isma'eel ibn Jabir, on the authority of Abu-Khalid al-Kabuli who said:

[Imam] Abu-Ja'far [al-Baqir] is reported to have said:

The Rising Imam, when reappearing, moves forward until he passes by the city of Marw. There, he will be informed that the man he had

[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 56.

appointed as the governor was killed. He thus returns and kills the slayers, without any further punishment; i.e. taking captives.

He then goes forth and invites people... When he reaches the desert, the army [or two armies] of Sufyani contend with him. Then, God the Almighty and All-majestic commands the earth to swallow them up from beneath their feet. And this is the interpretation of God's saying [in the Holy Quran]:

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ

"If you could see when they are startled and there is no escape, and they are seized from a place near at hand, how they will say: We believe in him...!"

That is, they will say: We now believe in the Rising Imam.

وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ

"... Yet, they had rejected him before."

That is they had beforehand rejected the Rising Imam of Muhammad's family.

وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

"And they utter conjectures with regard to the unseen from a distant place. And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt."[1]

[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

SURAH AL-SAAFFAAT

Surah al-Saaffaat 37, verse 83

God Almighty states in the Holy Quran:

وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾

"Verily, among his partisans was Abraham."

Sheikh Muhammad ibn al-Hassan wrote: Muhammad ibn Wahban is reported to have quoted Abu-Ja'far Muhammad ibn Ali ibn Raheem, on the authority of al-Abbas ibn Muhammad, as saying: My father narrated to me on the authority of al-Hassan [ibn Ali] ibn Abi-Hamzah, on the authority of Abu-Basseer Yahya ibn Abi'l-Qasim who said:

As Jabir al-Ju'fi asked him about the exegesis of this [Quranic] verse:

وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾

"Verily, among his partisans was Abraham,"

[Imam] Ja'far ibn Muhammad al-Sadiq explained:

> When God the All-glorified and All-exalted created [Prophet] Abraham, HE removed the veil from his sight. So, his sight fell on a light: "My God! What is this light?" he asked, to which he was answered, "This is the light of Muhammad, MY choicest from among all of MY creatures."
>
> His sight then fell on another light lying beside the earlier: "My God! And what is this light?" he asked, and he was answered, "This is the light of Ali ibn Abi-Talib, the supporter of MY religion."
>
> At the side of these two lights, [Prophet] Abraham saw three more lights: "My God! What about these lights?" he asked, and the answer came: "This is the light of Fatima. I have decided to prevent Hellfire from taking those who love her. And these two are the lights of her two sons; namely, al-Hassan and al-Hussein."
>
> [Prophet] Abraham then said, "My God! I can also see nine more lights surrounding these five lights. What are these lights?"
>
> In reply, it was said to him: "Abraham! These are the Imams from the

descendants of Ali and Fatima."

[Prophet] Abraham prayed, "My God! I beseech YOU in the name of these five persons. Please, introduce these nine Imams to me."

Responding, God said: "Abraham! The first of them is Ali ibn al-Hussein. After him comes his son Muhammad. Then comes Muhammad's son Ja far, followed by his son Musa. And then comes his son Ali followed by his son Muhammad. And after him comes his son Ali, followed by his son al-Hassan. Finally comes the son of al-Hassan, the authority and the rising Imam."

[Prophet] Abraham further asked, "My God and Lord! I can also see such innumerable lights surrounding these nine lights that none can count save YOU. What are these?"

He was answered, "Abraham! These are the partisans (Shia) of Ali, the Commander of the Faithful."

"What are the distinctive features of Ali's partisans?" [Prophet] Abraham asked.

The answer came: "They are distinguished from others by that they offer fifty one units of prayer (a day); they pronounce [the statement] *bismillahirrahmanirrahim* (i.e. In the Name of God, the All-beneficent, the All-merciful) audibly; they supplicate to God before every genuflection [in prayers]; and they wear rings in their right hands."

Upon hearing these features, [Prophet] Abraham prayed, "O God! Please include me with the partisans of Ali the Commander of the Faithful."

Referring to this event, God Almighty states in HIS Book:

وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾

"Verily, among his partisans was Abraham."[1]

[1] Al-Shaybani's *Kashf al-Bayan* is a missing book.

SURAH SUAD

Surah Suad 38, verse 88

God Almighty states in the Holy Quran:

وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍ ﴿٨٨﴾

"And you shall certainly know the truth of it after a while."

Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad is reported as quoting Ali ibn al-Abbas, on the authority of al-Hassan ibn Abd al-Rahman, on the authority of Assim ibn Humayd, on the authority of Abu-Hamzah to have said:

Explaining these words of God the Almighty and All-majestic:

وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍ

"And you shall certainly know the truth of it after a while,"

[Imam] Abu-Ja'far [al-Baqir] said:

> They shall certainly know the truth about it upon the reappearance of the Rising Imam.[1]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 287.

SURAH AL-ZUMAR

Surah al-Zumar 39, verse 69

God Almighty states in the Holy Quran:

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا

"And the earth shall beam with the light of its lord."

[1] Ali ibn Ibrahim wrote: Muhammad ibn Abi-Abdullah, narrating to us, said: Ja'far ibn Muhammad, narrating to us, said: Al-Qasim ibn al-Rabii', narrating to us, said: Sayyaah al-Mada'ini, narrating to us, said: Al-Mufadhdhal ibn Umar said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

"Concerning God's saying [in the Holy Quran]:

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا

'And the earth shall beam with the light of its lord,'

the lord of the earth is the Imam [of the inhabitants of the earth]."

I asked, "So, what will happen when the Imam reappears?"

The Imam answered: "People shall dispense with the light of the sun and the light of the moon. The light of the Imam shall be sufficient for them."[1]

[2] Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hussein Muhammad ibn Haroun ibn Musa told me, saying: My father, narrating to me, said: Abu-Ali Muhammad ibn Hammam, narrating to me [or, to us], said: [Abu] Abdullah ibn Ja'far ibn Muhammad al-Himyari, narrating to us, said: Ahmed ibn Maytham, narrating to us, said: Suleiman ibn Salih, narrating to us, said: Abu'l-Haytham al-Qassab, narrated to us on the authority of al-Mufadhdhal ibn Umar al-Ju'fi who said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

When our Rising Imam reappears, the earth will beam with the light of its lord; the servants [of God] will dispense with the light of the sun; night and day will be one [in terms of light]; darkness will disappear; and an ordinary man in the Rising Imam's reign will live a thousand years,

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 2, p. 253.

begetting a male baby, but not a female, each year. He [i.e. the ordinary man] will have one garment that covers his entire body throughout his lifetime, for it becomes longer as long as the boy becomes taller. The colors of that garment will change to any color desired by him.[1]

[3] Recording the same narration, Abu-Ja'far also wrote: Abu-Abdullah al-Kharqi narrated to me on the authority of Abu-Muhammad, on the authority of Ibn Hammam... etc. *The same previous narration.*

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 241.

SURAH FUSSILAT

Surah Fussilat 41, verse 17

God Almighty states in the Holy Quran:

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾

"As to the Thamud, We guided them, but they preferred blindness to guidance. So, the stunning punishment of humiliation seized them, because of what they had earned."

Sharaf al-Din al-Najafi wrote: Ali ibn Muhammad reported Abu-Jamilah on the authority of al-Halabi... Also, Ali ibn al-Hakam reported Aban ibn Uthman on the authority of al-Fadhl ibn al-Abbas who said:

[Imam] Abu-Abdullah [al-Sadiq] is reported to have said:

God states [in the Holy Quran]:

كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾

"The Thamud rejected through their inordinate wrongdoing. [91:11]"

Thamud (ثَمُودُ), here, is an indication of a group of Shia. The evidence is that God the All-glorified states [elsewhere in the Holy Quran]:

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ

"As to the Thamud, WE guided them, but they preferred blindness to guidance. So, the stunning punishment of humiliation seized them."

This *stunning punishment* (ٱلْعَذَابِ ٱلْهُونِ) is the sword that will be activated upon the reappearance of the Rising Imam.[1]

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[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

Surah Fussilat 41, verse 16

God Almighty states in the Holy Quran:

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا

"WE sent against them a furious wind through days of disaster, that WE might give them a taste of a penalty of humiliation in this life."

Muhammad ibn Ibrahim al-Nu'mani, in *Kitab al-Ghaybah*, wrote: Ahmed ibn Muhammad ibn Sa'eed told us, saying: Ali ibn al-Hussein al-Taymali narrated to us on the authority of Ali ibn Mahran [or, Mahziyar], on the authority of Hammad ibn 'Isa, on the authority of al-Hussein ibn Mukhtar, on the authority of Abu-Basseer who said:

I asked [Imam] Abu-Abdullah [al-Sadiq], "What is meant by the *penalty of humiliation in this life* (عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا), which is mentioned in God's saying [in the Holy Quran]:

لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا

... [WE might give them a taste of a] penalty of humiliation in this life?"

The Imam answered, "Abu-Basseer! Can there be a penalty more disgraceful than that while one is sitting at home surrounded by his family members, suddenly his family start screaming and tearing out their garments because one has in a flash been transformed?"

I asked, "Will such a thing take place before or after the reappearance of the Rising Imam?"

The Imam answered, "It will take place before his reappearance."[1]

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 143.

Surah Fussilat 41, verse 53

God Almighty states in the Holy Quran:

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾

"Soon will WE show them our signs in the furthest regions of the earth and in their own souls, until it becomes manifest to them that this is the truth. Is it not enough that your Lord does witness all things?"

[1] Muhammad ibn al-Abbas wrote: Ja'far ibn Muhammad ibn Malik, narrated to us on the authority of al-Qasim ibn Isma'eel al-Anbari, on the authority of al-Hassan ibn Ali ibn Abi-Hamzah, on the authority of his father, on the authority of Ibrahim who said:

Explaining these words of God the All-exalted [in the Holy Quran], "Soon will WE show them OUR signs in the furthest regions of the earth and in their own souls, until it becomes manifest to them that this is the truth," [Imam] Abu-Abdullah [al-Sadiq] said:

> The *signs in the furthest regions of the earth* (ءَايَٰتِنَا فِى ٱلْءَافَاقِ) are the reduction of these regions in their faces. And the *signs in their own souls* (وَفِىٓ أَنفُسِهِمْ) are the transformation of their images to which they will be exposed. And the *truth* (ٱلْحَقُّ) is an indication of the recognition of the Rising Imam.[1]

[2] Muhammad ibn Ibrahim al-Nu'mani wrote: Ahmed ibn Muhammad ibn Sa'eed, telling us [or narrating to us], said: From his book, Ahmed ibn Yousuf ibn Ya'qoub, narrating to me [or, to us], said: Isma'eel ibn Mahran, narrating to us, said: Al-Hassan ibn Ali ibn Abi-Hamzah narrated to us on the authority of his father and Wuhayb, on the authority of Abu-Basseer who said:

> When he was asked to explain these words of God the Almighty and All-majestic [in the Holy Quran],
>
> سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

"Soon will WE show them OUR signs in the furthest regions of the earth and in their own souls, until it becomes manifest to them that this is the truth,"

[Imam] Abu-Ja'far [al-Baqir] said:

To show them signs in their own souls is an indication of transformation of their images. And *to show them signs in the furthest regions of the earth* is an indication of the reduction of these regions in their faces. So, they will see God's omnipotence in their own souls and in the furthest regions of the earth.

As for God's saying,

حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

"... until it becomes manifest to them that this is the truth,"

this is an indication of the reappearance of the Rising Imam. For he represents the truth coming from God the Almighty and All-majestic. Inevitably, these people shall see this truth.[1]

[3] Muhammad ibn Ya'qoub wrote: A number of our brethren-in-faith are reported to have quoted Sahl ibn Ziyad, on the authority of Ibn Fadhdhal, on the authority of Tha'labah ibn Maymoun, on the authority of al-Tayyar who said:

Commenting on this saying of God the Almighty and All-majestic [in the Holy Quran]:

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ

"Soon will WE show them OUR signs in the furthest regions of the earth and in their own souls, until it becomes manifest to them that this is the truth,"

[Imam] Abu-Abdullah [al-Sadiq] said:

These signs are some people's being swallowed up by the earth, others' images' being transformed, and others' being hurled forth.

The Imam was further asked, "What is the explanation of:

حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ

'... until it becomes manifest to them that this is the truth'?"

He replied: Leave it. This [truth] is the reappearance of the Rising Imam.[2]

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 143.

[2] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 166.

SURAH AL-SHOURA

Surah al-Shoura 42, verses 1-2

God Almighty states in the Holy Quran:

حٰمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾

"Ha Mim. 'Ain Siin Qaf."

[1] Ali ibn Ibrahim wrote: Ahmed ibn Ali and Ahmed ibn Idris, narrating to us, said: Muhammad ibn Ahmed al-Alawi narrated to us on the authority of al-Amraki, on the authority of Muhammad ibn Jumhour who said: Suleiman ibn Sama'ah narrated to us on the authority of Abdullah ibn al-Qasim, on the authority of Yahya ibn Maysarah [or, Maseerah] al-Khath'ami who said:

I heard [Imam] Abu-Ja'far [al-Baqir] say:

حٰمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾

"Ha Mim. 'Ain Siin Qaf."

> This is an indication of the years in rule of the Rising Imam. And *Qaf* is [the name of] a mountain that surrounds this world. It is a mountain of green emerald. The reason that the sky looks green is that it has taken its color from this mountain. The knowledge of all things lies in *'Ain Siin Qaf* (عٓسٓقٓ).[1]

[2] Without mentioning the chain of authority, Muhammad ibn al-Abbas reports Muhammad ibn Jumhour directly to have quoted al-Sakuni as saying:

[Imam] Abu-Ja'far [al-Baqir] is reported to have said:

> The Quranic "*Ha*" is an indication of inevitability. The Quranic "*'Ain*" is an indication of torment. The Quranic "*Siin*" is an indication of years of famine, just like the years of famine from which people had suffered during the lifetime of [Prophet] Joseph. And the Quranic "*Qaf*" is an indication of hurling forth, the earth's swallowing up, and transforming of human images. All that shall come to pass in the end of time. It shall be

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 3, p. 267.

inflicted on Sufyani, his companions, and thirty thousand people of the Kalb tribe who will join him. And this shall take place when the Rising Imam appears in Mecca. He is the Mahdi of this nation.[1]

[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

Surah al-Shoura 42, verse 18

God Almighty states in the Holy Quran:

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

"Those who do not believe in it would hasten it on. But those who believe are in fear from it, and they know that it is the truth."

Abu-Ja'far Muhammad ibn Jareer al-Tabari, in *Musnad Fatima*, wrote: Abu'l-Hassan al-Anbari, narrating to me, said: Abu'l-Hassan Ali ibn al-Hassan al-Jassass, narrating to us, said: Abu-Abdullah Muhammad ibn Yahya al-Tamimi, narrating to me, said: Al-Hassan ibn Ali al-Zubayri al-Alawi, narrating to me, said: Muhammad ibn Ali al-A'lam al-Misri, narrating to me, said: Ibrahim ibn Yahya al-Jawani, narrating to me, said: Al-Mufadhdhal ibn Umar, narrating to me, said:

[Imam] Ja'far ibn Muhammad [al-Baqir] asked me, "Mufadhdhal! How do the people of Iraq interpret this Quranic verse?"

"Which verse do you mean, master?" asked I.

The Imam said, "I mean these words of God the Almighty and All-majestic:

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

'Those who do not believe in it would hasten it on. But those who believe are in fear from it, and they know that it is the truth.'"

I answered, "They interpret it as thus: Those who do not believe in it would like to hurry it along. While those who believe in it are apprehensive about it, for they know that it is the utter truth."

The Imam corrected, "No. Its interpretation is this: Those who believe in it would like to hurry it along. While those, who do not believe in it, are apprehensive about it."

He then added, "Mercy be upon you! Do you know the real meaning of this verse?"

"God, HIS Apostle, and HIS Apostle's son know best," I said.

The Imam explained, "This verse is about the Rising Imam. How is it now logical that those who do not believe in his reappearance may wish to

hurry it along? By God, none wishes to hurry his reappearance along but those who believe in him. Yet, these people misinterpret its meaning out of their envy towards you. Mufadhdhal! You may now have understood it."[1]

Comment: Another Imamic tradition regarding the Quranic verse involved will be cited within a coming chapter [i.e. Chapter 87: Surah Muhammad 47, verse 18].

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 238.

Surah al-Shoura 42, verses 19-20

God Almighty states in the Holy Quran:

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

"God is Benignant to HIS servants. HE gives sustenance to whom HE pleases. And HE is the Strong, the Mighty. Whoever desires the gain of the Hereafter, WE will give him more of that gain. And whoever desires the gain of this world, WE give him of it, and in the Hereafter he has no portion."

Muhammad ibn Ya'qoub wrote: Muhammad ibn Yahya is reported to have quoted Muslimah ibn al-Khattab, on the authority of al-Hassan [or, al-Hussein] ibn Abd al-Rahman, on the authority of Ali ibn Abi-Hamzah, on the authority of Abu-Basseer who said:

Asking for an explanation, I once said to [Imam] Abu-Abdullah [al-Sadiq]: "What is meant by God's saying:

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ

'God is Benignant to HIS servants. HE gives sustenance to whom HE pleases?'"

The Imam replied, "The sustenance God gives to whom HE pleases is the loyalty to Ali ibn Abi-Talib [and the professing of his Divinely commissioned leadership]."

I further asked, "What about God's saying:

مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ

'Whoever desires the gain of the Hereafter...?'"

The Imam explained, "The gain of the Hereafter is recognition of [Imam Ali] the Commander of the Faithful, and recognition of the Imams."

I went on asking, "What is then the meaning of God's saying:

نَزِدْ لَهُ فِي حَرْثِهِ

'WE will give him more of that gain?'"

The Imam answered, "It means that God will grant him deeper recognition. And he will be given his due share in the government of the Imam."

I asked, "And what is the meaning of God's saying:

وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ

'And whoever desires the gain of this world, WE give him of it, and in the Hereafter he has no portion?'"

The Imam clarified, "This means that he will have no share of the Government of Truth led by the Rising Imam."[1]

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 435.

Surah al-Shoura 42, verse 21

God Almighty states in the Holy Quran:

وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

"Had it not been for a decisive statement, things would have been decided among them. But verily the wrong doers will have a grievous penalty."

Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad is reported to have quoted Ali ibn al-Abbas on the authority of al-Hassan ibn Abd al-Rahman, on the authority of Assim ibn Humayd, on the authority of Abu-Hamzah who said:

[Imam] Abu-Ja'far [al-Baqir] is reported to have said:

God Almighty states [in the Holy Quran]:

وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

"Had it not been for a decisive statement, things would have been decided among them. But verily the wrong doers will have a grievous penalty."

This is explained as thus: Had it not been for what God the Almighty and All-majestic already commanded about them, the Rising Imam would not spare the life of even one of them."[1]

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[1] *Ibid.* vol. 8, p. 287.

Surah al-Shoura 42, verses 23-6

God Almighty states in the Holy Quran:

قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ
يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٢٤﴾ وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

"Say: 'I do not ask of you any reward for it but love for my near relatives.' And whoever earns good, WE give him more of good therein. Surely, God is Forgiving, Grateful. What! Do they say, 'He has forged a falsehood against God?' But if God willed, HE could seal up your heart. And God blots out vanity and proves the truth by HIS words. For HE knows well the secrets of all hearts. And HE it is Who accepts repentance from HIS servants and pardons the evil deeds and HE knows what you do. And HE answers those who believe and do good deeds, and gives them more out of HIS grace. But as for the unbelievers, they shall have a severe punishment."

Ali ibn Ihrahim wrote: My father, narrated to me on the authority of Ibn Abi-Najran, on the authority of Assim ibn Humayd, on the authority of Muhammad ibn Muslim who said:

I heard [Imam] Abu-Ja'far [al-Baqir] say:

God the Almighty and All-majestic revealed in the Holy Quran:

قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ

"Say: I do not ask of you any reward for it but love for my near relatives."

The Helpers[1] came to God's Apostle—God's peace and blessings be upon him and his family—and said, "We gave you shelters and supported you.

[1] Al-Ansar, the Muslim dwellers of the city of Yathrib (later Medina). They supported the Holy Prophet and the Muslims of Mecca, who had immigrated to their city, and shared all their possessions with them.

So, accept some amounts of our money to help you overcome the misfortunes and crises that you had gone through."

But God the All-exalted revealed this verse:

قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ

"Say: I do not ask of you any reward for it but love for my near relatives."

It means that the Holy Prophet would not ask them of any wage for prophethood [and conveyance of God's message] except that they should bear love for his near relatives; i.e. his family and the members of his household.

It happens that one's close friend may have in his heart some grudge towards the family of his friend. And this may create something bad in one's heart towards one's friend. Accordingly, God wanted that nothing bad should rest in the nation's hearts against the Holy Prophet's family. HE therefore made it obligatory upon people to bear love for the Prophet's family. Then, if they abided by this love [for the Prophet's family], they would be considered to have carried out a religious duty, but if they failed, they would be considered to have violated a religious duty.

The Helpers left the Holy Prophet while some of them, displeased, said, "We offered our money to him, but he in return ordered us to fight in defense of his family [after his passing away]!" Others said, "No, God's Apostle did not say so." Thus, some of them denied him.

Expressing their denial, God the All-exalted revealed [in the Holy Quran],

أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا

"What! Do they say: He has forged a falsehood against God?"

Refuting their false claim, God Almighty answered back:

فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ

"But if God willed, HE could seal up your heart..."

That is, God can seal up your heart if you forge a falsehood against HIM.

God then stated:

وَيَمْحُ ٱللَّهُ ٱلْبَـٰطِلَ

"... And God blots out vanity..."

That is, God proves falsehood false...

وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ

"... and proves the truth by HIS words."

That is, God proves the truth by means of the Holy Prophet, Imams and the Rising Imam from Muhammad's family.

إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

"...For HE knows well the secrets of all hearts."

God Almighty then added:

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ

"And HE it is Who accepts repentance from HIS servants and pardons the evil deeds and HE knows what you do. And HE answers those who believe and do good deeds, and gives them more out of HIS grace."

This is an indication of those who defended God's Apostle and proved false the claims of the others.

God Almighty then stated:

وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

"But as for the unbelievers, they shall have a severe punishment."[1]

Comment: So many are the Prophetic and Imamic traditions, reported through Shiite and non-Shiite series of transmitters, holding that the aforementioned holy Quranic verse was revealed to highlight the Muslims' religious duty of love for the Ahl al-Bayt; i.e. the Holy Prophet's family. These traditions are cited in my other book, *al-Burhan fi Tafsir al-Qur'an*.

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 275.

Surah al-Shoura 42, verse 41

God Almighty states in the Holy Quran:

وَلَمَنِ ٱنتَصَرَ بَعۡدَ ظُلۡمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيۡهِم مِّن سَبِيلٍ ﴿٤١﴾

"But indeed if any do defend themselves after a wrong done to them, against such there is no cause of blame."

[1] Muhammad ibn al-Abbas wrote: Ali ibn Abdullah narrated to us on the authority of Ibrahim ibn Muhammad, on the authority of Ali ibn Hilal al-Akhmasi, on the authority of al-Hassan ibn Wahab, on the authority of Jabir al-Ju'fi who said:

Explaining God's saying [in the Holy Quran],

وَلَمَنِ ٱنتَصَرَ بَعۡدَ ظُلۡمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيۡهِم مِّن سَبِيلٍ

"But indeed if any do defend themselves after a wrong done to them, against such there is no cause of blame,"

[Imam] Abu-Ja'far [al-Baqir] said:

> This is an indication of the Rising Imam. When he reappears, he shall achieve victory over the children of Umayyah, and over all those who denied the truth and those who incur the animosity of the Prophet's family.[1]

[2] Ali ibn Ibrahim wrote: Ahmed ibn Ja'far [or Ja'far ibn Ahmed], narrating to us [or, telling us], said: Abd al-Kareem ibn Abd al-Raheem narrated to us on the authority of Muhammad ibn Ali, on the authority of Muhammad ibn al-Fudhayl, on the authority of Abu-Hamzah al-Thumali who said:

I heard [Imam] Abu-Ja'far [al-Baqir] say:

> God Almighty states [in the Holy Quran]:
>
> وَلَمَنِ ٱنتَصَرَ بَعۡدَ ظُلۡمِهِۦ
>
> *"But indeed if any do defend themselves after a wrong done to them..."*

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

This is an indication of the Rising Imam and his companions.

فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ

"...Against such there is no cause of blame."

When the Rising Imam reappears, his companions and he shall avenge upon, and achieve victory over, the children of Umayyah and all those who denied the truth and incurred the animosity of the Prophet's family. And this is the interpretation of God's saying thereafter:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

"The way to blame is only against those who oppress men and behave outrageously on earth without having any right to do so. For such there will be a penalty grievous."[1]

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 278.

Surah al-Shoura 42, verse 45

God Almighty states in the Holy Quran:

وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ

"And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance."

Muhammad ibn al-Abbas wrote: Ahmed ibn Muhammad [ibn] al-Qasim narrated to us on the authority of Ahmed ibn Muhammad al-Yassari, on the authority of al-Barqi, on the authority of Muhammad ibn Muslim, on the authority of Ayyoub al-Bazzaz, on the authority of Amr ibn Shimr, on the authority of Jabir [ibn Yazid] who said:

Explaining God's saying [in the Holy Quran],

وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ

"And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance,"

[Imam] Abu-Ja'far [al-Baqir] said:

They shall look with a faint glance at the Rising Imam.[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

SURAH AL-ZUKHRUF

Surah al-Zukhruf 43, verse 28

God Almighty states in the Holy Quran:

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

"He left it as an enduring word with his posterity so they might return to it."

[1] Ibn Babawayh wrote: Muhammad ibn Abdullah al-Shaybani—God's mercy be showered on him—is reported to have said: Abu-Abdullah Ja'far ibn Muhammad ibn Ja'far ibn al-Hassan al-Alawi, narrating to us, said: Abu-Nassr Ahmed ibn Abd al-Mun'im al-Saydawi, narrating to me, said: Amr ibn Shimr al-Ja'fari narrated to me on the authority of Jabir ibn Yazid al-Ju'fi who said:

I, once, said to [Imam] Abu-Ja'far Muhammad ibn Ali al-Baqir, "O son of God's Apostle! Some people claim that God the All-blessed and All-exalted has chosen the Imams from the progeny of [Imam] al-Hassan, but not [Imam] al-Hussein."

He, denying, said: "By God, they have told a lie. They should have heard God—Exalted be HIS mention—say:

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ

'He left it as an enduring word with his posterity.'

Has God made Imamate to be with the posterity of any other one than [Imam] al-Hussein?

Jabir! Verily, the true Imams are only those whom God's Apostle decreed to be Imams. It is they about whom God's Apostle said: 'When I was taken up to the skies, I found the Imams' names inscribed with light on the leg of the Divine Throne. I found twelve names. They are Ali, his two sons, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, al-Hassan, and God's Authority, the Rising Imam.' These are the Imams from the choicest and immaculate household of the Prophet. By God, if any other one than us claims Imamate, God the All-blessed and All-exalted shall include him with the group of Satan and his troops."

The Imam then sighed and said:

"God may never observe the rights of this community, for they have failed to observe their duties towards their Prophet. Behold! I swear this by God: If they had left the right to leadership with its true owners, there would never have been any disagreement about God."

The Imam then quoted these poetic verses:

"For their love for their prophet, the Jews were saved from the aftershocks of the vicissitudes of times.

As they loved Jesus, those of the Cross could walk peacefully through the villages of Najran.

But believers, because of their love for Muhammad's family, are hurled with fires and exiled to the furthest spots."

I, Jabir, then asked, "My master! Is it not that you are the true owners of the right to leadership?"

"Indeed, we are the true owners of the right to leadership," the Imam confirmed.

"If so," I asked. "Then why have you stood still, shunning demanding with your right and claim? God the All-blessed and All-exalted states [in the Holy Quran]:

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ

'Strive for God's sake the way HE should be striven for. He has chosen you. [22:78]'

Why did [Imam Ali] the Commander of the Faithful retreat demanding with his right to leadership?"

The Imam replied, "Imam Ali did so because there were not enough supporters. You should have heard God, narrating the story of [Prophet] Lot, say:

قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ

'He said: Would that I had power to suppress you or that I could betake myself to powerful support. [11:80]'

About [Prophet] Noah, God said:

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ

'He appealed to his Lord: I have been overpowered, so support me. [54:10]'

And about [Prophet] Moses, God said:

قَالَ رَبِّ إِنِّي لَآ أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٥﴾

'He said: O my Lord! I have power only over myself and my brother. So, separate us from this rebellious people. [5:25]'

If this excuse of the prophets is acceptable, then the excuse of the prophet's successor must, with greater reason, be more acceptable.

Jabir! The parable of the Imam is the Holy Kaaba. People must go to him, but he should not come to people."[1]

[2] Ibn Babawayh also wrote: Abu-Abdullah Ahmed ibn Muhammad ibn Abdullah al-Jawhari, narrating to us, said: Abd al-Samad ibn Ali ibn Muhammad ibn Mukrim, narrating to us, said: Al-Tayalisi Abu'l-Waleed narrated to us on the authority of Abu-Ziyad Abdullah ibn Dhakwan, on the authority of his father, on the authority of the A'raj, on the authority of Abu-Hurayrah who said:

I asked God's Apostle about these words of God the Almighty and All-majestic [in the Holy Quran],

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ

"He left it as an enduring word with his posterity so they might return to it."

He said:

It means that HE chose the Imams to be from the posterity of [Imam] al-Hussein. Nine Imams from his descendants shall come. One of them shall be the Mahdi of this nation... Even if a servant [of God] dwells in the area between the Corner [of the Holy Kaaba] and the Standing-Place [of Prophet Abraham] spending his entire lifetime in worship of God, but when he dies, he meets God bearing hatred towards my family members, he will be sent to Hellfire.[2]

[3] Ibn Babawayh, again, wrote: Muhammad ibn [Muhammad ibn] Assim al-Kulayni—God be pleased with him—narrating to us, said: Muhammad ibn Ya'qoub [al-Kulayni], narrating to us, said: Al-Qasim ibn Alaa, narrating to us, said: Isma'eel ibn Ali al-Qazwini, narrating to us [or, to me], said: Ali ibn Isma'eel narrated to us on the authority of Assim ibn Humayd al-Khayyat, on the authority of Muhammad ibn Qays, on the authority of Thabit al-Thumali who said:

[Imam] Ali ibn al-Hussein (ibn Ali ibn Abi-Talib) [al-Sajjad] is reported to

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[1] Al-Majlisi, *Bihar al-Anwar*, vol. 36, p. 357.

[2] This narration can be found in the author's other book: *al-Burhan fi Tafsir al-Qur'an*, vol. 4, p. 140.

have said:

This Quranic verse was revealed concerning us:

وَأُوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

"Blood relatives are closer to one another according to God's Book. [8:75]"

This Quranic verse too, was revealed concerning us:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

"He left it as an enduring word with his posterity so they might return to it."

Imamate shall be in the posterity of [Imam] al-Hussein ibn Ali ibn Abi-Talib up to the Resurrection Day. The occulted Imam, who is of us, shall have two periods of occultation, one is more extended than the other. As for the first occultation, it shall last for six days, or six months, or six years. But the latter occultation shall last for such a long-lasting time that most of those who believe in it will abandon their faith in the Rising Imam's occultation. Hence, none shall persist on it firmly except those of strong conviction and sound recognition [of the truth, represented by the Holy Imams], as well as those who find no inconvenience for themselves concerning whatever we have decided and, as a result, accept us—i.e. the Prophet's family—with the fullest conviction.[1]

Comment: The Prophetic and Imamic traditions holding that Imamate is dedicated to the progeny of Imam al-Hussein are so many. The gentle reader may refer to them in my other book *al-Burhan fi Tafsir al-Qur'an*.

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 323.

Surah al-Zukhruf 43, verse 66

God Almighty states in the Holy Quran:

هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

"Do they only wait for the Hour to come on them all of a sudden, while they do not perceive?"

Muhammad ibn al-Abbas wrote: Ali ibn Abdullah ibn Asad narrated to us on the authority of Ibrahim ibn Muhammad, on the authority of Isma'eel ibn Bashshar, on the authority of Ali ibn Ja'far al-Hadhrami, on the authority of Zurarah ibn A'yan who said:

When I asked him about an explanation of God's saying,

هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

"Do they only wait for the Hour to come on them all of a sudden, while they do not perceive?"

[Imam] Abu-Ja'far [al-Baqir] said:

> This is an indication of the hour (i.e. time) at which the Rising Imam shall reappear. It shall come upon them all of a sudden.[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

SURAH AL-DUKHAN

Surah al-Dukhan 44, verses 1-4

God Almighty states in the Holy Quran:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

"In the name of God, the Beneficent, the Merciful. Ha Mim. I swear by the Book that makes manifest (the truth). Surely, WE revealed it on a blessed night. Surely, WE are ever-warning. Therein, every wise affair is made distinct."

Ali ibn Ibrahim wrote: My father narrated to me on the authority of Ibn Abi-Umayr, on the authority of Abdullah ibn Maskan who said:

[Imam] Abu-Ja'far [al-Baqir], [Imam] Abu-Abdullah [al-Sadiq], and [Imam] Abu'l-Hassan [al-Kazhim, or al-Ridha], explaining these Quranic verses, said:

God Almighty states:

حٰمٓ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنزَلْنَاهُ

"Ha Mim. I swear by the Book that makes manifest (the truth). Surely, WE revealed it..."

This means that God revealed the Holy Quran.

HE states thereafter:

فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

"...on a blessed night. Surely, WE are ever-warning."

The *blessed night* (لَيْلَةٍ مُّبَارَكَةٍ) is the Night of Destiny (*laylat al-qadr*). At this night, God revealed the Holy Quran, all of it entirely, to the Much-Frequent Fane (*al-bayt al-ma'mour*). Then, the Holy Quran was revealed to the Holy Prophet in parts in a period of twenty-three years.

God then states:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

"Therein, every wise affair is made distinct."

The adverb *therein* is an indication of the Night of Destiny. At this night every year, God decides about all affairs, be they true issues or false claims, as well as whatever will come to pass all during the year. At this night too, God decides the affairs that will be conditional, the affairs that HE wills to take place predestinately, the affairs that HE advances before their times, and the affairs that HE decides to put off, including the death terms, the quantities of sustenance, the tribulations, the incidents, and the ailments. Hence, God increases or decreases as HE wills.

Then, the decisions about all these affairs are delivered to God's Apostle [at the Night of Destiny] who in turn delivers them to [Imam Ali] the Commander of the Faithful. And the Commander of the Faithful transfers these decisions to the Imams one after another, until they end with the Patron of Time [Imam al-Mahdi]. He is thus informed of the conditions upon which some affairs are changed, others are unchangeably destined, advanced, and held back."[1]

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 290.

SURAH AL-JATHIYAH

Surah al-Jathiyah 45, verse 14

God Almighty states in the Holy Quran:

قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾

"Tell those who believe, to forgive those who do not look forward to the Days of God. It is for Him to recompense for good or ill each people according to what they have earned."

[Imam] Abu-Abdullah [al-Sadiq] is reported to have said:

> The days of God that are looked forward to, are three: [1] The day on which the Rising Imam shall reappear, [2] the day of the Return, and [3] the day of Resurrection.[1]

Comment: In Chapter 32; Surah Ibrahim 14, verse 5:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّـٰمِ ٱللَّهِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

"WE sent Moses with OUR signs: Bring out your people from the depths of darkness into light, and remind them of the days of God. Verily in this there are signs for such as are firmly patient and constant, grateful and appreciative,"

I have cited a number of Imamic traditions, with full chains of authority, on the topic of the days of God.

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[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

SURAH MUHAMMAD

Surah Muhammad 47, verse 18

God Almighty states in the Holy Quran:

فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾

"Do they then only wait for the Hour coming on them all of a sudden? But already have come some tokens thereof, and when it is on them, how can they benefit then by their admonition?"

Al-Hussein ibn Hamdan al-Hudhayni wrote: Muhammad ibn Isma'eel al-Hassani and Ali ibn Abdullah al-Hassani narrated to us on the authority of Abu-Shu'ayb Muhammad ibn Basseer, on the authority of Umar ibn al-Wan, on the authority of Muhammad ibn al-Fadhl, on the authority of al-Mufadhdhal ibn Umar who said:

> I asked my master [Imam] Abu-Abdullah al-Sadiq: "Is there an appointed time for the reappearance of the Awaited and Expected Imam al-Mahdi?"
>
> Denying, the Imam said, "Far is it from God to tell the appointed time at which the Awaited Imam will reappear."
>
> "Why is that, master?" I asked, to which the Imam answered:
>
> "That is because the [reappearance of the] Imam is the very *Hour* about which God the All-exalted states [in the Holy Quran]:

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

'They ask you about the Hour - when will be its appointed time? Say: The knowledge thereof is with my Lord. None but HE can reveal as to when it will occur. Heavy were its burdens through the heavens and the earth. Only all of a sudden will it come to you. They ask you as if you are eager in search thereof. Say: The knowledge thereof is with God, but most men do not know. [7:187]'

God also states:

وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ

'And with HIM is the knowledge of the Hour. [43:85]'

So, HE states that the knowledge of the *Hour* is with HIM exclusively. HE does not say that any other one than HIM should have knowledge of the *Hour*.

God also states:

فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ

'Do they then only wait for the Hour coming on them all of a sudden? But already have come some tokens thereof, and when it is on them, how can they benefit then by their admonition?'

HE also states:

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ

'The Hour is nigh, and the moon is cleft asunder. [54:1]'

HE further states:

وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾

'And what shall make you know that haply the Hour be nigh? Those who do not believe in it would hasten it on. But those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the Hour are in a great error. [42:17-8]'"

I asked, "My master! What is the meaning of:

ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ

those who dispute obstinately concerning the Hour?"

The Imam explained, "It means that they pose such suspicious questions as: When was he [i.e. the Awaited Imam al-Mahdi] born? Who saw him? Where is he now? When will he reappear? They pose such questions out of their vicious intent to raise spurious arguments about him so as to hasten God's command on, and because they suspect God's destined decisions and acts. These are indeed the losers of themselves in this world and in the next world. Verily, deniers shall be forced into the most evil abode."

I thus concluded, "So, master! None should define any time for the reappearance of the Awaited Imam. Is this true?"

The Imam commented, "Mufadhdhal! Never define any time for his

reappearance. Verily, whoever claims an appointed time for the reappearance of our Mahdi, will have claimed himself a partner of God in HIS knowledge, or will have claimed that God acquainted him with HIS unseen knowledge and secrets."[1]

[1] Al-Hussein ibn Hamdan al-Hudhayni, *al-Hidayah*; a book not published yet.

SURAH AL-FAT'H

Surah al-Fat'h 48, verse 25

God Almighty states in the Holy Quran:

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

"If they had been apart, WE should certainly have punished the unbelievers among them with a grievous punishment."

[1] Ibn Babawayh wrote: Al-Muzhaffar ibn Ja'far ibn al-Muzhaffar al-Alawi—God's mercy be upon him—narrating to us, said: Ja'far ibn Muhammad ibn Mas'oud, narrated to us on the authority of his father, on the authority of Ali ibn Muhammad, on the authority of Ahmed ibn Muhammad, on the authority of al-Hassan ibn Mahboub, on the authority of Ibrahim al-Karkhi who said:

I asked [Imam] Abu-Abdullah [al-Sadiq] the same question a man had asked him. The question was this: "May God lead you to more righteousness! Was [Imam] Ali not strong in defending the religion of God the Almighty and All-majestic?"

The Imam answered, "Of course he was."

The man asked, "If so, how could these people overcome him? How could he not defend himself against them? What prevented him from fighting back?"

The Imam answered, "A verse of the Holy Quran prevented him from fighting back. This verse is God's saying:

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

'If they had been apart, WE should certainly have punished the unbelievers among them with a grievous punishment.'

To explain, God the Almighty and All-majestic had believing deposits [i.e. offspring] that had been still in the loins of some disbelieving and hypocrite men. [Imam] Ali would not kill these disbelieving and hypocrite men before these deposits would be born. Hence, when such believing deposits were born, he overcame their disbelieving and hypocrites fathers

and fought against them.

The Rising Imam of the Prophet's family shall do the same. He will not reappear until God's deposits are born. Once they are born, he will attack their disbelieving fathers and slay them.[1]

[2] Ali ibn Ibrahim wrote: Narrating to us, Ahmed ibn Ali said: Al-Hussein ibn Abdullah al-Sa'di, narrating to us, said: Al-Hassan ibn Musa al-Khashshab narrated to us on the authority of Abdullah ibn al-Hassan [or, al-Hussein], on the authority of one of his trustworthy acquaintances, on the authority of so-and-so al-Karkhi who said:

Asking [Imam] Abu-Abdullah [al-Sadiq], a man said, "Was [Imam] Ali not physically powerful and matchlessly strong in defending the causes of God?"

"Yes, he was," the Imam answered.

"If so," the man asked. "Then what prevented him from defending himself or refusing to pay homage to these people?"

The Imam answered, "This is a good question. So, listen to the answer and understand it. It was a verse in the Book of God that prevented Ali from doing so. This verse is God's saying,

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

'If they had been apart, WE should certainly have punished the unbelievers among them with a grievous punishment.'

To explain, God the Almighty and All-majestic had believing deposits [i.e. offspring] that had been still in the loins of some disbelieving and hypocrite men. [Imam] Ali would not kill these disbelieving and hypocrite men before these deposits were born. Hence, when such believing deposits were born, he overcame their disbelieving and hypocrites fathers and fought against them.

The Rising Imam of the Prophet's family shall do the same. He will not reappear until God's deposits are born. Once they are born, he will attack their disbelieving fathers and slay them.[2]

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 461.

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 316.

Surah al-Fat'h 48, verse 28

God Almighty states in the Holy Quran:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦۚ وَكَفَىٰ بِٱللَّهِ شَهِيدٗا ﴿٢٨﴾

"It is HE Who has sent HIS Messenger with guidance and the religion of truth, to proclaim it over all religion. And enough is God for a witness."

Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

> "This Quranic verse holds an indication of the Imam whom God shall proclaim over all religions. Hence, he shall fill the earth with justice and fairness after it will have been filled with injustice and wrongness. And this Quranic verse is another example of the verses whose interpretation will be fulfilled a long time after their revelation."[1]

Comment: Earlier, in Chapter 22: Surah al-Tawbah 9, verse 33:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

"It is HE Who has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it,"

I have cited a good number of Prophetic and Imamic traditions holding the same meaning of the verse under discussion.

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 317.

SURAH QAF

Surah Qaf 50, verse 41-2

God Almighty states in the Holy Quran:

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾

"And listen for the day when the caller will call out from a place quiet near — the day when they will hear a blast in truth. That will be the day of coming forth."

Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

> The caller will call out the name of the Rising Imam and the name of his father.
>
> يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ
>
> *"...the day when they will hear a blast in truth. That will be the day of coming forth."*
>
> This is the Quranic indication of the call from the sky that will call out the name of the Rising Imam. So, that will be the day on which the Rising Imam rises.[1]

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[1] *Ibid.* vol. 2, p. 327.

SURAH AL-DHARIYAT

Surah al-Dhariyat 51, verse 23

God Almighty states in the Holy Quran:

فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾

"And by the Lord of the heavens and the earth! It is most surely the truth, just as you do speak."

[1] Muhammad ibn al-Abbas—God's mercy be upon him—wrote: Ali ibn Abdullah narrated to us on the authority of Ibrahim ibn Muhammad al-Thaqafi, on the authority of al-Hassan ibn al-Hussein, on the authority of Safeen ibn Ibrahim, on the authority of Umar [or, Amr] ibn Hashim who quoted Is'haq ibn Abdullah to have said:

[Imam] Ali ibn al-Hussein [al-Sajjad] said:

God the Almighty and All-majestic states [in the Holy Quran]:

فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ

"And by the Lord of the heavens and the earth! It is most surely the truth, just as you do speak."

The phrase, *"It is most surely the truth"* (إِنَّهُۥ لَحَقٌّ) is an indication of the uprising of the Rising Imam, which is an unquestionable truth.

About the advent of the Rising Imam too, this Quranic verse was revealed:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن

قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا

"God has promised, to those among you who believe and work righteous deeds, that HE will, of a surety, grant them in the land, inheritance (of power), as HE granted it to those before them; that HE will establish in authority their religion - the one which HE has chosen for them; and that HE will change (their state), after the fear in which they (lived), to one of security and peace."[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[2] Sheikh al-Tusi, in his book *Kitab al-Ghaybah*, wrote: Sharif Abu-Muhammad al-Muhammadi—God's mercy be upon him—told us on the authority of Muhammad ibn Ali ibn Tammam, on the authority of al-Hussein ibn Muhammad al-Qatt'i, on the authority of Ali ibn Ahmed ibn Hatam al-Bazzar, on the authority of Muhammad ibn Marwan, on the authority of al-Kalbi, on the authority of Abu-Salih who said:

Abdullah ibn Abbas said, explaining God's saying [in the Holy Quran]:

وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ ٱلسَّمَآءِ وَٱلۡأَرۡضِ إِنَّهُۥ لَحَقٌّ مِّثۡلَ مَآ أَنَّكُمۡ تَنطِقُونَ ﴿٢٣﴾

"And in the heaven is your sustenance and what you are threatened with. And by the Lord of the heavens and the earth! It is most surely the truth, just as you do speak."

This is an indication of the Rising Imam's coming forth.

Similar to this, is God's saying,

أَيۡنَ مَا تَكُونُواْ يَأۡتِ بِكُمُ ٱللَّهُ جَمِيعًا

"Wherever you are, God shall bring you all together."

It is an indication of the companions of the Rising Imam. God shall bring them all together at one time.[1]

[3] Sheikh al-Tusi, again, wrote: Ibrahim ibn Salamah [or, Maslamah] reported Ahmed ibn Malik al-Fazari, on the authority of Haydar ibn Muhammad al-Fazari, on the authority of Abbad ibn Ya'qoub, on the authority of Nassr ibn Muzahim, on the authority of Muhammad ibn Marwan, on the authority of al-Kalbi, on the authority of Abu-Salih who said:

[Abdullah] Ibn Abbas said, explaining God's saying [in the Holy Quran]:

وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ

"And in the heaven is your sustenance and what you are threatened with."

This is an indication of the coming forth of the Rising Imam al-Mahdi.[2]

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[1] Sheikh al-Tusi, *Kitab al-Ghaybah*, p. 110.

[2] *Ibid.*

SURAH AL-TUUR

Surah al-Tuur 52, verses 1-4

God Almighty states in the Holy Quran:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالطُّورِ ﴿١﴾ وَكِتَابٍ مَسْطُورٍ ﴿٢﴾ فِي رَقٍّ مَنْشُورٍ ﴿٣﴾ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

"In the name of God, the Beneficent, the Merciful. I swear by the mountain, and by the book inscribed in an outstretched fine parchment, and by the much-frequented fane."

Abu-Ja'far Muhammad ibn Jareer al-Tabari wrote: Abu'l-Hussein Muhammad ibn Haroun is reported to have quoted his father Haroun ibn Musa as saying: Abu-Ali narrated to us on the authority of Ja'far ibn Malik who said: Muhammad ibn Sama'ah al-Sayrafi narrated to us on the authority of al-Mufadhdhal ibn 'Isa, on the authority of Muhammad ibn Ali al-Hamdani who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

"The night at which the Rising Imam of Muhammad's family rises, God's Apostle, [Imam Ali] the Commander of the Faithful, and the Archangel [Gabriel] will descend on Cave Haraa'. The Archangel Gabriel then says to him, 'Answer!' So, God's Apostle takes out a parchment from a pocket in his apron and hands it over to [Imam] Ali, dictating: 'Write this: In the Name of God, the All-beneficent, the All-merciful. This is a document from God, HIS Apostle and Ali ibn Abi-Talib to so-and-so the son of so-and-so.' He mentions the Imam's name and his father's name. And this is the meaning of God's saying in HIS Book:

وَالطُّورِ ﴿١﴾ وَكِتَابٍ مَسْطُورٍ ﴿٢﴾ فِي رَقٍّ مَنْشُورٍ ﴿٣﴾

'I swear by the mountain, and by the book inscribed in an outstretched fine parchment.'

The *book inscribed* (وَكِتَابٍ مَسْطُورٍ) is the document written by Ali ibn Abi-Talib. And the *outstretched fine parchment* (رَقٍّ مَنْشُورٍ) is the parchment that God's Apostle takes out from a pocket in his apron.

"Is the *much-frequented fane* (وَٱلْبَيْتِ ٱلْمَعْمُورِ) an indication of God's Apostle?" I asked, to which the Imam answered:

"Yes, it is. The one who dictates [the document] is God's Apostle, and the one who writes it is [Imam] Ali."[1]

Comment: This is the amount of the tradition that I can now recall from a copy of Abu-Ja'far Muhammad ibn Jareer al-Tabari's *Musnad Fatima*. Al-Tabari cited this tradition in his book within a chapter he dedicated to the duty of recognizing the Rising Imam and believing undoubtedly in his rise. The tradition, according to the copy of the book that I have with me, starts as I have quoted it. Yet, God knows best what the beginning of the tradition could be. At any rate, the purpose of quoting this tradition is easily realizable.

[1] Al-Tabari, *Dalaa'il al-Imamah*, p. 256.

SURAH AL-QAMAR

Surah al-Qamar 54, verse 1

God Almighty states in the Holy Quran:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

"The Hour is nigh, and the moon is cleft asunder."

In a previous chapter; more precisely Chapter 87, Surah Muhammad 47, verse 18:

فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ

"Do they then only wait for the Hour coming on them all of a sudden? But already have come some tokens thereof, and when it is on them, how can they benefit then by their admonition?"

I have cited an Imamic tradition, stated by Imam al-Sadiq and reported by al-Mufadhdhal ibn Umar. This tradition holds a reference to the Quranic verse under discussion.

Surah al-Qamar 54, verse 2

God Almighty states in the Holy Quran:

وَإِن يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

"And if they see a miracle, they turn aside and say: This is transient magic."

[1] Muhammad ibn Ibrahim al-Nu'mani, in his book *Kitab al-Ghaybah*, wrote: Ahmed ibn Muhammad ibn Sa'eed told us saying: Al-Qasim ibn Muhammad ibn al-Hussein ibn Hazim, narrating to us, said: Ubays ibn Hisham al-Nashiri narrated to us on the authority of Abdullah ibn Jabalah, on the authority of Abd al-Samad ibn Basheer who said:

> Imarah al-Hamdani, once, asked [Imam] Abu-Abdullah Ja'far ibn Muhammad [al-Sadiq], saying: "May God lead you to more righteousness! These people, scoffing at us, say: You claim that a voice shall come from the sky [calling out the name of the Rising Imam]."
>
> Replying, the Imam said:
>
> "Do not report what I am going to say from me. Rather, you may report it from my father, who used to say: This [call from the sky] is mentioned in the Book of God:
>
> إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ
>
> *'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility.'*
>
> Then, all the inhabitants of the earth will submissively believe in the voice, which will be the first. The next day, Satan the accursed will soar up so highly to the space that he will not be sighted by the inhabitants of the earth. He will then call out: 'Behold! Uthman was slain unjustly. So, demand with revenge for his spilled blood.' Those for whom God wants evil will retreat and say: 'The first call must have been a sort of magic practiced by the Shia.' They will also revile at us and say, 'the earlier call must have been a sort of magic practiced by them (i.e. the Prophet's family).' And this is the meaning of God's saying [in the Holy Quran]:

وَإِن يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

'And if they see a miracle, they turn aside and say: This is transient magic.'"

[2] Al-Nu'mani, again, wrote: Ahmed ibn Muhammad ibn Sa'eed told us, saying: Ali ibn al-Hassan [or, al-Hussein] al-Taymali, narrating to us, said: Amr ibn Uthman narrated to us on the authority of al-Hassan ibn Mahboub, on the authority of Abdullah ibn Sinan who said:

I was in the presence of [Imam] Abu-Abdullah [al-Sadiq] when a man of the Hamdan tribe said to him, "These non-Shia people are scoffing at us. They say: You claim that a caller from the sky will cry the name of your man. They meant the Patron of the Cause."

Having leaned, the Imam sat straight in rage and said:

"Do not report what I am going to tell you from me. Rather, report it from my father, and you are not blamed if you do it. I bear witness that I heard my father say: By God! This cry [coming from the sky] is clearly mentioned in the Book of God the Almighty and All-majestic Who states:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَٰضِعِينَ

'If such were OUR will, WE could send down to them from the sky a sign, to which they would bend their necks in humility.'

On that day, all the inhabitants of the earth, without any exception, will bend their necks in humility thereto. Then, the inhabitants of the earth will believe once they hear that cry coming from the sky. The cry will call out: Behold! The truth is indeed with Ali ibn Abi-Talib and his partisans (Shia).

Yet, on the next day, Satan will soar up in the air so highly that none of the inhabitants of the earth would be able to see him. He will then call out: 'Behold! The truth is indeed with Uthman ibn Affan and his fellows. For Uthman was slain unjustly. Now, demand with revenge for him.'

But God shall brace on the truth those who believed with firm speech. And this will be the first call. On that day too, those whose hearts are full of malice will fall into suspicion. Their malic comes from their animosity towards us. So, they will renounce us and start reviling at us, saying, 'the first call must have been a sort of magic spelt by the Ahl al-Bayt (i.e. the Prophet's family).'"

[Imam] Abu-Abdullah [al-Sadiq] then recited these words of God the Almighty and All-majestic [in the Holy Quran]:

وَإِن يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

"And if they see a miracle, they turn aside and say: This is transient magic."[1]

[3] Al-Nu'mani, again, wrote: Ahmed ibn Muhammad ibn Sa'eed told us: Muhammad ibn al-Mufadhdhal [or, al-Fadhl] ibn Ibrahim, and Sa'dan ibn Is'haq ibn Sa'eed, and Ahmed ibn al-Hussein ibn Abd al-Malik [or, Abd al-Kareem], and Muhammad ibn Ahmed ibn al-Hassan al-Qatwani—all of them narrated to us on the authority of al-Hassan ibn Mahboub who quoted Abdullah ibn Sinan to have said:

... *The same previous narration.*[2]

[1] *Ibid.* p. 137.

[2] *Ibid.* p. 138.

SURAH AL-RAHMAN

Surah al-Rahman 55, verse 41

God Almighty states in the Holy Quran:

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet."

[1] Muhammad ibn Ibrahim al-Nu'mani wrote: Ali ibn Ahmed, telling us, said: Abdullah [or, Ubaydullah] ibn Musa told us on the authority of Ahmed ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Suleiman al-Daylami, on the authority of Abu-Basseer who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

God the All-exalted states [in the Holy Quran]:

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet."

It is unquestionably true that God recognizes them, but this [Quranic] verse was revealed about the Rising Imam. He shall recognize them by their marks. So, his companions and he shall strike them violently with their swords.[1]

[2] Muhammad ibn al-Hassan al-Saffar wrote: Ibrahim ibn Hashim is reported to have quoted Suleiman al-Daylami, on the authority of Mu'awiyah al-Duhni, as saying:

As he recited this Quranic verse,

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet,"

[Imam] Abu-Abdullah [al-Sadiq] asked me: "Mu'awiyah! How do these

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 127.

people take this Quranic verse to mean?"

I answered, "They claim that God the All-blessed and All-exalted will recognize the guilty by their marks on the Resurrection Day. So, HE orders them to be seized by their forelocks and feet and cast in Hellfire."

The Imam, objecting, wondered, "How come that God the All-blessed and All-exalted needs to recognize the creatures that HE fashioned and created?"

I said, "May God accept me as sacrifice for you! What is the true interpretation of the verse, then?"

The Imam explained, "The verse speaks of the time when our Rising Imam shall rise. God shall teach him the marks [of the guilty]. So, he shall order the disbelievers to be seized from their forelocks and feet. And then, these forelocks and feet shall be stricken by sword violently."

Then, [Imam] Abu-Abdullah [al-Sadiq] added: "This is Hell, which you denied. You will now be committed to it, neither living nor dead."[1]

[3] Sheikh al-Mufid, in his book *al-Ikhtissass*, wrote: Ibrahim ibn Hashim is reported to have said on the authority of Muhammad ibn Suleiman, on the authority of his father, on the authority of Suleiman [al-Daylami], on the authority of Mu'awiyah ibn Ammar [al-Duhni] who said:

As he recited this Quranic verse,

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet,"

[Imam] Abu-Abdullah [al-Sadiq] asked me: "Mu'awiyah! How do these people take this Quranic verse to mean?"

I answered, "They claim that God the All-blessed and All-exalted will recognize the guilty by their marks on the Resurrection Day. So, HE orders them to be seized by their forelocks and feet and cast in Hellfire."

The Imam, objecting, wondered, "How come that God the All-compeller, the All-blessed and All-exalted needs to recognize the creatures by their marks, while it is HE Who created them?"

I said, "May God accept me as sacrifice for you! What is the true interpretation of the verse, then?"

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[1] Al-Saffar, *Bassa'ir al-Darajat*, p. 359.

The Imam explained, "The verse speaks of the time when our Rising Imam shall rise. God shall teach him the marks of our enemies. So, he shall order the disbelievers to be seized from their forelocks and feet. And then, his companions and he shall strike them with their swords so violently."[1]

[4] Through his chain of authority, Sheikh al-Mufid, again, reports Abu-Basseer to have said:

Explaining these words of God the Almighty and All-majestic [in the Holy Quran],

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet,"

[Imam] Abu-Abdullah [al-Sadiq] said:

God the All-glorified and All-exalted knows them. But this Quranic verse was revealed about the Rising Imam. It is he who shall recognize them by their marks. So, his companions and he shall strike them with swords violently."

[1] Sheikh al-Mufid, *al-Ikhtissass*, p. 304.

SURAH AL-HADEED

Surah al-Hadeed 57, verse 16

God Almighty states in the Holy Quran:

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

"Has not the time yet come for those who believe that their hearts should be humble for the remembrance of God and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors."

[1] Ibn Babawayh wrote: Within his letters to me, Ali ibn Hatam wrote: Humayd ibn Ziyad said [on the authority of al-Hassan ibn Ali ibn Sama'ah,] on the authority of Ahmed ibn al-Hassan al-Maythami, on the authority of Sama'ah and others who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

This Quranic verse was revealed about the Rising Imam:

وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

"And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors."[1]

[2] Muhammad ibn Ibrahim al-Nu'mani wrote: Muhammad ibn Hammam, narrating to us, said: Muhammad ibn Humayd ibn Ziyad al-Kufi, narrating to us, said: Al-Hassan ibn Muhammad ibn Sama'ah, narrating to us, said: Ahmed ibn al-Hassan al-Maythami narrated to us on the authority of a companion of [Imam] Abu-Abdullah Ja'far ibn Muhammad [al-Sadiq] who said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

This verse of Surah al-Hadeed was revealed about the people who will live in the time of [Imam al-Mahdi's] occultation:

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 668.

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾

"And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors."

Thereafter, God the Almighty and All-majestic states:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

"Know that God gives life to the earth after its death. Indeed, WE have made the communications clear to you so that you may understand."

Verily, the time here is the time of the occultation.[1]

[3] Through his chain of authority, Sheikh al-Mufid reports Muhammad ibn Hammam on the authority of a companion of [Imam] Abu-Abdullah [al-Sadiq] who said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say:

This verse was revealed:

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ

"And that they should not be like those who were given the Book before, but the time became prolonged to them."

The interpretation of it is applicable to the time and days of [Imam al-Mahdi's] occultation rather than other days. The *time* (الْأَمَدُ) here is the time of the occultation.

[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 6.

Surah al-Hadeed 57, verse 17

God Almighty states in the Holy Quran:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

"Know that God gives life to the earth after its death. Indeed, WE have made the communications clear to you so that you may understand."

[1] Ibn Babawayh wrote: Within his letters to me, Ali ibn Hatam wrote: Humayd ibn Ziyad said [on the authority of al-Hassan ibn Ali ibn Sama'ah,] on the authority of Ahmed ibn al-Hassan al-Maythami, on the authority of al-Hassan ibn Mahboub, on the authority of Mu'min al-Taq, on the authority of Sallam ibn al-Mustaneer who said:

Commenting on these words of God the Almighty and All-majestic [in the Holy Quran],

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

"Know that God gives life to the earth after its death,"

[Imam] Abu-Ja'far [al-Baqir] said:

> God the Almighty and All-majestic gives life to the earth at the hands of the Rising Imam. The earth dies when its inhabitants disbelieve and deny God. In fact, a disbeliever is lifeless.[1]

[2] Muhammad ibn al-Abbas wrote: Humayd ibn Ziyad is reported, on the authority of al-Hassan ibn Muhammad ibn Sama'ah, on the authority of al-Hassan ibn Mahboub, on the authority of Abu-Ja'far al-Ahwal, on the authority of Sallam ibn al-Mustaneer, to have said:

Commenting on these words of God the Almighty and All-majestic [in the Holy Quran],

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

"Know that God gives life to the earth after its death,"

[Imam] Abu-Ja'far [al-Baqir] said:

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 668.

The earth dies when its inhabitants disbelieve and deny God. In fact, a disbeliever is lifeless. So, God gives life to the earth at the hands of the Rising Imam, who, upon spreading justice on the earth, gives life to it and restores its inhabitants to life.[1]

[3] Sheikh al-Tusi wrote: Ibrahim ibn Salamah reported on the authority of Ahmed ibn Malik al-Fazari, on the authority of Haydar ibn Muhammad al-Fazari, on the authority of Abbad ibn Ya'qoub, on the authority of Nassr ibn Muzahim, on the authority of Muhammad ibn Marwan al-Kalbi, on the authority of Abu-Salih who said:

Explaining God's saying [in the Holy Quran],

اَعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ

"Know that God gives life to the earth after its death. WE have made the communications clear to you so that you may understand,"

[Abdullah] Ibn Abbas said:

This Quranic verse means that God sets aright the earth at the hands of the Rising Imam from Muhammad's family. The phrase *"after its death"* (بَعْدَ مَوْتِهَا) means after the injustice practiced by its inhabitants.

The phrase, *"WE have made the communications clear to you,"* (قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ) means that the communications are made clear to people through the Rising Imam,

لَعَلَّكُمْ تَعْقِلُوْنَ

"so that you may understand."[2]

[4] Muhammad ibn Ya'qoub wrote: Ahmed ibn Mahran is reported to have said—on the authority of Muhammad ibn Ali, on the authority of Musa ibn Sa'dan—that Abd al-Rahman ibn al-Hajjaj said:

Explaining these words of God the Almighty and All-majestic [in the Holy Quran],

اَللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا

"God gives life to the earth after its death,"

[Imam] Abu-Ibrahim [al-Kazhim] said:

God does not give life to the earth by means of sending down raindrops.

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[2] Sheikh al-Tusi, *Kitab al-Ghaybah*, p. 110.

Rather, HE, the Almighty and All-majestic, sends men to establish justice thereon. Hence, the earth is restored to life when justice is established on it. In fact, to establish the laws of God on earth is more helpful to it than the pouring of raindrops on its surface for forty days.[1]

[5] Muhammad ibn Ya'qoub, again, wrote: Muhammad ibn Ahmed ibn al-Salt narrated on the authority of Abdullah ibn al-Salt, on the authority of Younus ibn al-Mufadhdhal ibn Salih, on the authority of Muhammad al-Halabi who said:

As I, once, asked him about the meaning of these words of God the Almighty and All-majestic [in the Holy Quran],

اَعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا

"Know that God gives life to the earth after its death,"

[Imam] Abu-Abdullah [al-Sadiq] explained:

Giving life to the earth after its death is to establish justice therein after injustice [has been practiced].[2]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 7, p. 174.

[2] *Ibid*. vol. 8, p. 267.

SURAH AL-MUMTAHANAH

Surah al-Mumtahanah 60, verse 13

God Almighty states in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ

"O you who believe! Do not turn for friendship to people on whom is the wrath of God. Of the Hereafter they are already in despair, just as the unbelievers are in despair about those buried in graves."

Muhammad ibn al-Abbas wrote: Ali ibn Abdullah narrated to us on the authority of Ibrahim ibn Muhammad al-Thaqafi who said: I heard Muhammad ibn Salih ibn Mas'oud say: Abu'l-Jaroud Ziyad ibn al-Mundhir narrated to me on the authority of him who heard this directly from [Imam] Ali [ibn Abi-Talib]:

[Imam] Ali, once, said: "Surprise in its fullest and most shocking form shall come to pass between [the months of] Jumada and Rajab."

A man stood up and asked, "O Commander of the Faithful! What is this surprise you have described in such an alarming manner?"

The Imam answered, "... What a surprise can be more shocking than that dead people strike each and every foe of God and every foe of God's Apostle and his family? This shall be the interpretation of this Quranic verse being fulfilled:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ

'O you who believe! Do not turn for friendship to people on whom is the wrath of God. Of the Hereafter they are already in despair, just as the unbelievers are in despair about those buried in graves.'

But when slaying reaches its most intensified level, you will [desperately] say, 'he must have died and perished,' and 'which valley has he taken?' And this is the interpretation of this Quranic verse:

ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا

Then did WE grant you the return as against them. WE gave you increase in resources and sons, and made you the more numerous in manpower. [17:6]"[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

SURAH AL-SAFF

Surah al-Saff 61, verse 8

God Almighty states in the Holy Quran:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

"Their intention is to extinguish God's light with their mouths. But God will complete HIS light, even though the unbelievers detest it."

[1] Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad reported one of our brethren-in-faith, on the authority of Ibn Mahboub, on the authority of Muhammad ibn al-Fudhayl to have said:

I asked [Imam] Abu'l-Hasan [al-Kazhim] to explain to me these words of God the Almighty and All-majestic [in the Holy Quran]. So, I said, "What is the meaning of God's saying:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ

Their intention is to extinguish God's light with their mouths?"

He answered, "This means: They desire to extinguish with their mouths the [Divinely commissioned] leadership of [Imam Ali] the Commander of the Faithful."

I then asked, "What is the meaning of this [Quranic] expression:

وَاللَّهُ مُتِمُّ نُورِهِ

But God will complete HIS light?"

The Imam answered, "It means: But God shall complete the Imamate. On another occasion, God the Almighty and All-majestic states [in the Holy Quran]:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

'Believe in God and HIS Messenger and in the light which WE have sent down. [64:8]'

This light is the Imam."

I further asked, "What is the meaning of God's saying:

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ

It is HE Who has sent HIS Messenger with guidance and the religion of truth?"

The Imam explained, "It means: It is HE Who commanded HIS Messenger to proclaim his successor as the next [Divinely commissioned] leader. This [Divinely commissioned] leadership is the religion of truth."

I asked, "Was this very meaning a Divine revelation?"

"Yes, it was," the Imam answered. "This very meaning was within the Divine revelations. But whatever else is an interpretation."[1]

[2] In his book on Quranic exegesis, Ali ibn Ibrahim wrote the following:

Interpreting God's saying [in the Holy Quran],

يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ

"Their intention is to extinguish God's light with their mouths. But God will complete HIS light,"

the Imam said:

"God's light is the Rising Imam of Muhammad's family. When he reappears, God shall grant him dominance over all other faiths and religions so that none shall be worshipped except God. And this is the meaning of the words of God's Apostle: He shall fill the earth with justice and fairness after it will have been filled with injustice and wrongness."[2]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 432.

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 365.

Surah al-Saff 61, verse 9

God Almighty states in the Holy Quran:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ۝٩

"It is HE Who has sent HIS Messenger with guidance and the religion of truth, so that HE may proclaim it over all religion, even though the pagans may detest it."

[1] Muhammad ibn al-Abbas wrote: Ahmed ibn Hudheh narrated to us on the authority of Is'haq ibn Ibrahim, on the authority of Abdullah ibn Hammad who quoted Abu-Basseer to have said:

I, once, asked [Imam] Abu-Abdullah [al-Sadiq] about the interpretation of God's saying [in the Holy Quran]:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

"It is HE Who has sent HIS Messenger with guidance and the religion of truth, to proclaim it over all religion, even though the pagans may detest it."

The Imam replied, "By God, the fulfilment and true interpretation of this verse has not yet come."

"May God accept me as sacrifice for you," I said. "When will it come?"

He said: "It will not come until the Rising Imam rises, God willing. When the Rising Imam reappears, there will be no disbeliever nor polytheist but that he detests the Imam's reappearance. On that day, if a disbeliever or a polytheist hides himself in the midpoint of a rock, the rock will say: 'O believer! There is a disbeliever or polytheist hiding in my midpoint. Come and slay him!' The believer thus comes and slays him.[1]

[2] Al-Hussein ibn Hamdan al-Hudhayni wrote: Muhammad ibn Isma'eel al-Hassani and Ali ibn Abdullah al-Hassani narrated to me on the authority of Abu-Shu'ayb, on the authority of Muhammad ibn Basseer, on the authority of Umar ibn al-Wan, on the authority of Muhammad ibn al-Fadhl, on the authority of al-Mufadhdhal ibn Umar

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

who reported from [Imam] Abu-Abdullah [al-Sadiq] a long discourse that the Imam focused on the issue of the Rising Imam. Within this discourse, al-Mufadhdhal said:

I asked him, "My lord! How will the beginning of his rise be?"

The Imam answered, "Mufadhdhal! The sixtieth year will witness the beginning of his rise. His mention shall then grow [gradually]. His name, nickname, lineage, and mention shall be proclaimed on the tongues of both the followers of the truth and the followers of falsity. In this way, they will have no excuse to deny recognition of him, and they will be put under overwhelming argument. However, we have already told [parts of] the story of his rise, guided people to him, and mentioned his lineage, name, and nickname. We have said that his name is the same name of his forefather God's Apostle, and so will be his nickname. All that is in order that people will not claim that they did not know his name, nickname and lineage.

By God I swear this: His personality, name and nickname shall be pronounced openly and most eloquently to the extent that some people will inform others of his name and nickname. All that is in order to put people under overwhelming argument. He shall reappear just as his forefather God's Apostle had promised in God's saying:

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ

'It is HE Who has sent HIS Messenger with guidance and the religion of truth, so that HE may proclaim it over all religion, even though the pagans may detest it.'

God the Almighty and All-majestic also stated in this regard:

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ

'And fight them on until there is no more tumult or oppression, and there prevail faith in God altogether and everywhere.'

O Mufadhdhal! I swear this by God: Under his rule, all other faiths, sects, religions, opinions and disagreements shall fade away, and there prevails the religion of God altogether and everywhere, just as God the All-exalted stated [in the Holy Quran]:

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ

'Verily, the religion with God is Islam. [3:19]'

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

'If anyone desires a religion other than Islam, never will it be accepted of him; and

in the Hereafter he will be in the ranks of the losers. [3:85]'"[1]

Comment: So many are the Prophetic and Imamic traditions that hold that these two Quranic verses were revealed about some manners of the Rising Imam.

These traditions have earlier been mentioned in Chapter 21, Surah al-Anfal 8, verse 39:

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere."

And Chapter 22, Surah al-Tawbah 9, verse 33:

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ

"It is HE Who has sent HIS Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagans may detest it."

[1] Al-Hussein ibn Hamdan al-Hudhayni, *al-Hidayah*; a book not published yet.

SURAH AL-MULK

Surah al-Mulk 67, verse 30

God Almighty states in the Holy Quran:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾

"Say: Have you considered if your water should go down, who is it then that will bring you clear-flowing water?"

[1] Ibn Babawayh wrote: Muhammad ibn Abdullah ibn al-Muttalib al-Shaybani told us, saying: Muhammad ibn al-Hussein ibn Hafs al-Khath'ami al-Kufi, narrating to us, said: Abbad ibn Ya'qoub, narrating to us, said: Ali ibn Hashim narrated to us on the authority of Muhammad ibn Abdullah, on the authority of Abu-Ubaydah ibn Muhammad ibn Ammar, on the authority of his father, on the authority of his grandfather Ammar who said:

I was present with God's Apostle—God's peace and blessings be upon him and his family—at one of the military campaigns that he led when I saw Ali kill the bearers of the standards [of the enemy's army] and break up their crowds. He also killed Amr ibn Abdullah al-Jumahi and Shaybah ibn Nafi'.

So, I came to God's Apostle and said, "Indeed, Ali has fought for the cause of God as it should be fought for."

In reply, God's Apostle said to me, "This is because Ali is part of me and I am part of him. He is the inheritor of my knowledge, the settler of my debts, the fulfiller of my promises, and the successor to me, who shall come to leadership directly after me. Had it not been for Ali, true and sincere faithful believers would not have been recognized after me. To wage war against him is to wage war against me. And to wage war against me is to wage ware against God. And to be at peace with him is to be at peace with me. And to be at peace with me is to be at peace with God. Behold! Ali is the father of my two grandsons and the Imams who will be from his progeny. God shall choose the Orthodox Imams from his offspring, one of whom shall be al-Mahdi of this nation [of Islam]."

I asked, "May I sacrifice my father and mother for you, God's Apostle! Who is al-Mahdi?"

God's Apostle answered, "Ammar! God the All-blessed and All-exalted has promised me that nine Imams would come forth from the progeny of al-Hussein. The ninth of them would be occulted from views of people. And this is the interpretation of God's saying:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

'Say: Have you considered if your water should go down, who is it then that will bring you clear-flowing water?'

He shall not be seen in a period of occultation so extended that some people will retreat their faith, while others will persist on their faith firmly and steadfastly. When he reappears, he will fill the earth with justice and fairness, just as it will have been filled with injustice and wrongness. He shall fight for setting up the true interpretation [of the Holy Quran], just as I am now fighting for spreading its revelations. He will be my namesake, and the most similar to me of all people.

Ammar! After my departure [from this world], a turmoil will come to pass. When it happens, you must follow Ali and be a companion of him. Indeed, Ali is always with the truth, and truth is always with him.

Ammar! After my departure [from this world], you will be with Ali, fighting two groups of people; namely, the renegades and the transgressors. Then, the transgressing party will kill you."

I, Ammar, asked, "O God's Apostle! Will that come to be while I will have attained God's pleasure and yours?"

"Yes," the Holy Prophet answered. "You will be killed while you have won God's pleasure and mine. The last provisions you will have in this world is a drink of milk."

On that day of the Battle of Siffin, Ammar ibn Yassir came to Imam Ali the Commander of the Faithful and said, "O brother of God's Apostle! I ask you for permission to fight."

Imam Ali said, "May God have mercy upon you! You may wait."

A while after that, Ammar came again and asked the same, but Imam Ali gave the same answer.

When Ammar asked the same for a third time, Imam Ali wept. Looking at him, Ammar said, "O Commander of the Faithful! It is the day God's

Apostle had described for me."

Riding off his mule, Imam Ali embraced Ammar and bid him farewell. He then said, "O Abu'l-Yaqzhan! May God award you the best reward on behalf of HIS Apostle and on behalf of me! You have been the most excellent brother and the most excellent friend." So, Imam Ali wept, and so did Ammar, who then said, "O Commander of the Faithful! By God I swear this: I only followed you on the basis of full awareness and insight. I heard God's Apostle, on that day of the Battle of Khaybar, say to me, 'Ammar! After my departure [from this world], a turmoil will come to pass. When it happens, you must follow Ali and his party. Indeed, Ali is always with the truth, and the truth is always with him. After my departure [from this world], you will fight the renegades and the transgressors.' May God award you, Commander of the Faithful, the most excellent reward on behalf of Islam! You have certainly carried out the mission, conveyed it, and been sincere to God."

Then, Ammar rode on his riding-animal and so did Imam Ali.

Ammar advanced to the front for fight. He asked for water to drink. But they told him that they did not have water. Yet, a man of the Helpers served him with a drink of milk. He drank it and commented, "Such was the promise of God's Apostle to me. He foretold me that the last drink I would have in this world is a drink of milk."

He then raided on the enemies and could kill eighteen. But two men of the people of Levant faced him and stabbed him. So, he was martyred. May God have mercy upon him!

When night came [and the fight was ceased], Imam Ali the Commander of the Faithful reviewed the dead bodies of the martyred warriors of his army. He found Ammar's dead body thrown amongst the other dead bodies. He took Ammar's head, put it on his thigh, and wept over him. He then quoted these poetic verses:

O death! You will eventually not let me survive you. Please, relieve me! For you have finished all of my close associates!

O death! Until when will you keep separating my beloved ones from me against my will? You have not spared any of my friends.

I see that you are deliberately coming upon those whom we love, as if you are seeking the help of guides to lead you to them!

[2] Ibn Babawayh, again, wrote: My father—God's mercy be upon him—narrating to

us, said: Sa'd ibn Abdullah, narrating to us, said: Ahmed ibn Muhammad ibn 'Isa narrated to us on the authority of Musa ibn al-Qasim, on the authority of Mu'awiyah ibn Wahab al-Bujali and Abu-Qutadah Ali ibn Muhammad ibn Hafs, on the authority of Ali ibn Ja'far who said:

I, once, asked my brother [Imam] Musa ibn Ja'far [al-Kazhim] about the true interpretation of these words of God the Almighty and All-majestic [in the Holy Quran]:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you clear-flowing water?"

So, he explained: "It means: If you miss your Imam and fail to see him again, what will you do?"[1]

[3] Ali ibn Ibrahim wrote: Muhammad ibn Ja'far, narrating to us, said: Muhammad ibn Ahmed, narrating to us on the authority of al-Qasim ibn Alaa [or, Muhammad], said: Isma'eel ibn Ali al-Fazari narrated to us on the authority of Muhammad ibn Jumhour who said:

Fadhalah ibn Ayyoub asked [Imam] al-Ridha to explain to him these words of God the Almighty and All-majestic [in the Holy Quran]:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you clear-flowing water?"

The Imam said:

"Your water is an indication of your gates to God. These gates are the Imams. They are the gates to God that lie between HIS creatures and HIM. The *clear-flowing water* (بِمَآءٍ مَّعِينٍ) is an indication of the Imam's knowledge."[2]

[4] Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad is quoted, on the authority of Sahl ibn Ziyad, on the authority of Musa ibn al-Qasim ibn Mu'awiyah al-Bujali, on the authority of Ali ibn Ja'far, to have said:

My brother [Imam] Musa ibn Ja'far [al-Kazhim], explaining these words of God the Almighty and All-majestic [in the Holy Quran]:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 360.

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 379.

bring you clear-flowing water?"

said:

If your Imam is occulted from your views, who can bring you a new Imam?[1]

[5] Muhammad ibn Ibrahim al-Nu'mani wrote: Muhammad ibn Hammam—God's mercy be upon him—told us, saying: Ahmed ibn Bandar, narrating to us, said: Ahmed ibn Hilal narrated to us on the authority of Musa ibn al-Qasim ibn [or, on the authority of] Mu'awiyah al-Bujali, on the authority of Ali ibn Ja'far who said:

I asked my brother [Imam] Musa ibn Ja'far [al-Kazhim] about the true interpretation of these words of God the Almighty and All-majestic [in the Holy Quran]:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you clear-flowing water?"

He said: It means: If you miss your Imam and fail to see him again, what will you do? [or, he said: If you miss your Imam, who can bring you new water?]"[2]

[6] Muhammad ibn al-Abbas wrote: Ahmed ibn al-Qasim is reported, on the authority of Ahmed ibn Muhammad ibn Sayyar [or, Bashshar], on the authority of Muhammad ibn Khalid, on the authority of al-Nadhr ibn Suwayd, on the authority of Yahya al-Halabi [or, al-Bujali] who said:

Explaining these words of God the Almighty and All-majestic [in the Holy Quran]:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you clear-flowing water?"

[Imam] Abu-Abdullah [al-Sadiq] said:

"This means: If you miss your Imam, who can bring you a new Imam?"[3]

[7] Through his chain of authority, Sheikh al-Mufid reports Ali ibn Ja'far as saying:

I asked my brother [Imam] Musa ibn Ja'far [al-Kazhim] about the true

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 339.

[2] Al-Nu'mani, *Kitab al-Ghaybah*, p. 92.

[3] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

interpretation of these words of God the Almighty and All-majestic [in the Holy Quran]:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you clear-flowing water?"

He said: It means: If you miss your Imam, who can bring you a new Imam?]"[1]

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[1] The similitude between water and the Imam can be viewed from different points, some of which are as follows:

1. Man's natural life and survival is contingent upon water. Without water, man cannot stay alive and continue to exist materially. Similarly, man's mental and spiritual life is contingent upon the existence of the Imam. The evidence is the famous words of the Holy Imams: "If there is no Imam and authority of God to exist, the earth will most surely cease to exist, along with all those living on its surface."

2. Just as water is one of the favors of God Almighty and man has no role at all in the existence thereof, so too is the Imam one of the most gracious favors that God Almighty bestowed upon man out of HIS munificence and generosity. And man does not have any role to play in the issue of the selection of the Imams and nomination to the office of Imamate. Numerous perfect points of evidence prove this fact unquestionably.

3. By means of water, man can remove his physical dirt and can purify his body from all impurities. Likewise, through the Imam exclusively, man can recognize his Lord perfectly and acquaint himself with the Holy Quran and the religious laws, thus releasing himself from the filths of polytheism and ignorance.

4. Water, which exists in the various regions of the earth, contributes most greatly to the firmness of the earth and to its rotation in the finest and most accurate law. Similarly, human beings as well as other existing beings benefit from the existence of the Imam, even if he is occulted from views. This is so because the Imam is the medium of the revelation of Divine emanation between the Creator and HIS creatures generally—a fact proven through overwhelming points of evidence.

5. When missing it, man seeks for water on lands. He thus digs deep wells and wanders in the lands in search of water, because his physical existence cannot continue without water. Likewise, it is logically obligatory upon man to search for the Imam and exert all efforts possible to seek nearness to him, to meet him, to make use of his presence, and to prepare for the most suitable conditions under which the Imam can establish his government and bright out justice on earth. In fact, human beings cannot enjoy felicitous life without justice being spread on them.

SURAH AL-MA'AARIJ

Surah al-Ma'aarij 70, verses 1-3

God Almighty states in the Holy Quran:

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ۝٢ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ۝٣

"A questioner asked about a penalty to befall the unbelievers, which there is none to ward off—a penalty from God, Lord of the Ways of Ascent."

[1] Ali ibn Ibrahim wrote:

[Imam] Abu-Ja'far [al-Baqir] is reported to have been asked about the meaning of the Quranic verses:

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ۝٢ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ۝٣

"A questioner asked about a penalty to befall the unbelievers, which there is none to ward off—a penalty from God, Lord of the Ways of Ascent."

He explained:

The *penalty* (بِعَذَابٍ) is an indication of fire that will be started from the west, driven from its back by an angel. It will reach the house of Sa'd ibn Hammam by the mosque. It will not leave a single house of any of the children of Umayyah but that it burns it into ashes along with all of its dwellers. And it will not leave a single house of any man who oppressed and slew any of the children of Prophet Muhammad but that it burns it into ashes along with all of its dwellers. And this shall [come to] be [before the reappearance of Imam] al-Mahdi, God's peace be upon him.[1]

[2] Muhammad ibn Ibrahim al-Nu'mani wrote: Muhammad ibn Hamman is reported as saying: Ja'far ibn Muhammad ibn Malik, narrating to us, said: Muhammad ibn al-Hussein ibn Abi'l-Khattab narrated to me [or, to us] on the authority of al-Hassan [or, al-Hussein] ibn Ali, on the authority of Salih ibn Sahl who said:

[Imam] Abu-Abdullah Ja'far ibn Muhammad [al-Sadiq], explaining God's saying [in the Holy Quran],

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 385.

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَٰفِرِينَ

"A questioner asked about a penalty to befall the unbelievers,"

said:

The interpretation of this Quranic verse will be fulfilled in the future. A penalty, which is fire, will come forth in al-Thuwiyyah and consumes the landfill of the Banu-Asad quarter, passing by the quarter of the Thaqif tribe. It will not leave a single man who oppressed and slew any of the children of Prophet Muhammad but that it burns him into ashes. And this shall come to be before the reappearance of the Rising Imam.[1]

[3] Muhammad ibn Ibrahim al-Nu'mani also wrote: Abu-Suleiman Ahmed ibn Hudheh told us, saying: Ibrahim ibn Is'haq al-Nahawandi, narrating to us, said: Abdullah ibn Hammad al-Ansari narrated to us on the authority of Amr ibn Shimr on the authority of Jabir who said:

[Imam] Abu-Ja'far [al-Baqir] asked me, "How do people read this Quranic chapter?"

"Which chapter do you mean?" I asked.

"The Quranic chapter that begins with:

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَٰفِرِينَ

A questioner asked about a penalty to befall the unbelievers,"

the Imam said. "Its explanation is not that a questioner asked about a penalty to befall the unbelievers. Rather its true explanation is this: A flood carrying a befalling penalty shall flow. This flood is an indication of fire that will fall in al-Thuwiyyah and consume the landfill of the Banu-Asad quarter, passing by the quarter of the Thaqif tribe. It will not leave a single man who oppressed and slew any of the children of Prophet Muhammad but that it burns him into ashes."[2]

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 272.

[2] *Ibid.*

Surah al-Ma'aarij 70, verse 26

God Almighty states in the Holy Quran:

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾

"And the ones who accept the truth of the day for judgment."

Muhammad ibn Ya'qoub wrote: Muhammad ibn Yahya is reported, on the authority of Ali ibn Muhammad, on the authority of Ali ibn al-Abbas, on the authority of al-Hassan ibn Abd al-Rahman, on the authority of Assim ibn Humayd, on the authority of Abu-Hamzah, to have said:

Explaining God's saying,

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

"And the ones who accept the truth of the day for judgment,"

[Imam] Abu-Ja'far [al-Baqir] said:

> This means that they accept the truth about the reappearance of the Rising Imam.[1]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 287.

Surah al-Ma'aarij 70, verse 44

God Almighty states in the Holy Quran:

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٌۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ﴿٤٤﴾

"Their eyes will be lowered in dejection, ignominy covering them all over! Such is the day which they have been threatened with."

Through a chain of authority, Sharaf al-Din al-Najafi reports Suleiman ibn Khalid on the authority of Ibn Sama'ah, on the authority of Abdullah ibn al-Qasim, on the authority of Yahya ibn Maysar who said:

Explaining God's saying,

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٌۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ

"Their eyes will be lowered in dejection, ignominy covering them all over! Such is the day which they have been threatened with,"

[Imam] Abu-Ja'far [al-Baqir] said:

> The day, which they have been threatened with, is the day on which the Rising Imam shall reappear.[1]

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[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

SURAH AL-JINN

Surah al-Jinn 72, verse 24

God Almighty states in the Holy Quran:

حَتَّىٰٓ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

"At length, when they see with their own eyes that which they are promised, then will they know who it is that is weakest in his helper and least important in point of numbers."

[1] Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad is reported, on the authority of one of our brethren-in-faith, on the authority of Ibn Mahboub, on the authority of Muhammad ibn al-Fudhayl, to have said:

[Imam] Abu'l-Hassan [al-Kazhim] said:

God Almighty states [in the Holy Quran],

حَتَّىٰٓ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

"At length, when they see with their own eyes that which they are promised, then will they know who it is that is weakest in his helper and least important in point of numbers."

This is an indication of the Rising Imam and his helpers.

[2] Ali ibn Ibrahim, in his book on Quranic exegesis, wrote:

As for God's saying,

حَتَّىٰٓ إِذَا رَأَوْا مَا يُوعَدُونَ

"At length, when they see with their own eyes that which they are promised,"

the Imam explained, "This is an indication of them seeing the Rising Imam and [Imam Ali] the Commander of the Faithful when he will be returned to this world."

As for God's saying thereafter,

فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

"then will they know who it is that is weakest in his helper and least important in

point of numbers,"

the Imam commented: "This means that they will see the Rising Imam and [Imam Ali] the Commander of the Faithful when he is returned to this world [during the time of the Return]."

God the Almighty and All-majestic states thereafter,

فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

"then will they know who it is that is weakest in his helper and least important in point of numbers."

The Imam commented: "This is an indication of the words of the Commander of the Faithful, Imam Ali, when he said to Zufar:[1] 'O son of Suhak! I swear this by God: Had it not been for the instructions I had received from God's Apostle, and had it not been for a promise made by God to us, you would certainly have seen which one of us is weaker in his helper and less important in point of number.'

When God's Apostle foretold them about the Return, they asked, 'When will this come to pass?' In reply, God Almighty revealed to HIS Apostle:

قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term. [72:25]"[2]

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[1] Zufar is a metaphorical name of "*a famous personality*" whom is held primarily responsible for wronging the Prophet's family and depriving them of their right to leadership. Hence, he is the first and chief answerable for all the misfortunes, including massacres, which befell the Prophet's family and descendants.

[2] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 391.

SURAH AL-MUDDATHTHIR

Surah al-Muddaththir 74, verses 8-10

God Almighty states in the Holy Quran:

فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

"Finally, when the trumpet is sounded, that will be a day of distress, far from easy for those without faith."

[1] Muhammad ibn Ya'qoub wrote: Abu-Ali al-Ash'ari is reported, on the authority of Muhammad ibn Hassaan, on the authority of Muhammad ibn Ali, on the authority of Abdullah ibn al-Qasim, on the authority of al-Mufadhdhal ibn Umar, to have said:

About these words of God the Almighty and All-majestic [in the Holy Quran],

فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ

"Finally, when the trumpet is sounded,"

[Imam] Abu-Abdullah [al-Sadiq] said:

> Verily, there shall be an Imam Divinely supported and occulted. He shall be from us [i.e. the Prophet's family]. When God the Almighty and All-majestic wills to allow him to reappear [and make prevail his cause], HE places a tick in his heart. So, he reappears and carries out the command of God the All-exalted.[1]

[2] Sheikh al-Mufid wrote: Through Muhammad ibn Ya'qoub's chain of authority, al-Mufadhdhal ibn Umar is reported to have said:

> About the meaning of these words of God the Almighty and All-majestic [in the Holy Quran],
>
> فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ
>
> *"Finally, when the trumpet is sounded,"*
>
> [Imam] Abu-Abdullah [al-Sadiq] was asked. So, he said:

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 343.

Verily, there shall be an occulted Imam. He shall be from us [i.e. the Prophet's family]. When God wills to allow him to reappear [and make prevail his cause], HE places a tick in his heart. So, he reappears and carries out the command of God the Almighty and All-majestic.

[3] According to another Imamic tradition, the Imam is reported to have said:

When a tick is placed in the ear of the Rising Imam, this will mean that he is granted permission to reappear (and rise up).

[4] Amr ibn Shirm is reported, on the authority of Jabir ibn Yazid, to have said:

Explaining these words of God the Almighty and All-majestic [in the Holy Quran],

فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ

"Finally, when the trumpet is sounded,"

[Imam] Abu-Ja'far [al-Baqir] said:

The *trumpet* is an indication of the call that shall come from the sky, calling out: "Behold! Verily, your true leader is son-and-so the son of so-and-so.[1] He is the Imam rising with the truth." The Archangel Gabriel will repeat this heavenly call thrice at three different times of a day.

As for God's saying,

فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ۝١٠

"that will be a day of distress, far from easy for those without faith,"

the expression *those without faith* is an indication of the Murji'ah who denied God's favors and rejected Ali ibn Abi-Talib's Divinely commissioned leadership and the obligatory duty of showing loyalty to him.

[5] Ibn Babawayh wrote: My father and Muhammad ibn al-Hassan—God's mercy be upon them—narrating to me [or, to us], said: Abdullah ibn Ja'far al-Himyari, narrating to us, said: Muhammad ibn al-Hussein ibn Abi'l-Khattab narrated to us on the authority of [Sa'dan ibn Muslim, on the authority of] Abdullah ibn al-Qasim, on the authority of al-Mufadhdhal ibn Umar who said:

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[1] That is, his and his father's names will be proclaimed openly. Yet, the Imams advised that the Rising Imam's name should not be mentioned openly. Therefore, they avoided mentioning his name. Rather, they used such metaphorical words like *fulan*—an Arabic word whose English equivalent may be *so-and-so*—in order to refer to the Awaited Imam al-Mahdi. [*translator*]

I, once, asked [Imam] Abu-Abdullah [al-Sadiq] about the authenticity of Jabir's explication of the Holy Quran. The Imam advised:

"Do not narrate it to the lowly people; lest, they will divulge it. Do you not read these words in the Book of God the Almighty and All-majestic:

فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ

'Finally, when the trumpet is sounded?'

Verily, there shall be an occulted Imam. He shall be from us [i.e. the Prophet's family]. When God the Almighty and All-majestic wills to allow him to reappear [and make prevail his cause], HE places a tick in his heart. So, he reappears and carries out the command of God the Almighty and All-majestic.[1]

[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 349.

Surah al-Muddaththir 74, verses 11-6

God Almighty states in the Holy Quran:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

"Leave Me to deal with the creature whom I created bare and alone, to whom I granted resources in abundance, and sons to be by his side, and to whom I made life smooth and comfortable! Yet is he greedy that I should add yet more. By no means! For to Our signs he has been refractory!"

Sharaf al-Din al-Najafi wrote: According to the Holy Imams' exegeses of the Holy Quran, master transmitters of Imamic traditions reported Amr ibn Shimr on the authority of Jabir ibn Yazid to have said:

Explaining God's saying [in the Holy Quran],

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

"Leave ME to deal with the creature whom I created bare and alone,"

[Imam] Abu-Ja'far [al-Baqir] says:

This Quranic verse speaks of Satan. God created him bare and alone, without having a father and a mother.

As for God's saying,

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

"... to whom I granted resources in abundance,"

this is an indication of the current sovereignty (i.e. rule) up to the time already defined. That is, the day on which the Rising Imam shall reappear.

God Almighty states thereafter:

وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

"... and sons to be by his side, and to whom I made life smooth and comfortable! Yet is he greedy that I should add yet more. By no means! For to OUR signs he

has been refractory,"

This means that he is refractory to the Imams. He seduced people into following another path than the Imams', and ward off people from following them. The Imams are God's signs.[1]

[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

Surah al-Muddaththir 74, verses 11-30

God Almighty states in the Holy Quran:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ
قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

"Leave ME to deal with the creature whom I created bare and alone, to whom I granted resources in abundance, and sons to be by his side, to whom I made life smooth and comfortable. Yet is he greedy that I should add yet more. By no means! For to OUR signs he has been refractory. Soon will I visit him with a mount of calamities! For he thought and he plotted. And woe to him! How he plotted! Yea, woe to him! How he plotted. Then he looked round. Then he frowned and scowled. Then he turned back and was haughty. Then he said: 'This is nothing but magic, derived from of old.' Soon will I cast him into Hellfire. And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the color of man! Over it are nineteen."

Ali ibn Ibrahim wrote: Abu'l-Abbas, narrating to us, said: Yahya ibn Zakariyya narrated to us on the authority of Ali ibn Hassaan, on the authority of his uncle Abd al-Rahman ibn Katheer who said:

Explaining these Quranic verses, [Imam] Abu-Abdullah [al-Sadiq] said:

As for God's saying,

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

"Leave ME to deal with the creature whom I created bare and alone,"

it is an indication of the bare and alone, Zufar, the illegitimate son.

As for God's saying,

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

"... to whom I granted resources in abundance,"

it is an indication of his lifetime, which God extended to a certain term.

As for God's saying,

وَبَنِينَ شُهُودًا

"... and sons to be by his side,"

it is an indication of his companions who bore false witness that God's Apostle did not leave anything as legacy.

As for God's saying,

وَمَهَّدتُّ لَهُ تَمْهِيدًا

"...to whom I made life smooth and comfortable,"

it is an indication of his time in power, which was made smooth to him.

As for God's saying [thereafter],

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا

"Yet is he greedy that I should add yet more. By no means! For to OUR signs he has been refractory,"

this means: He has been refractory to the Divinely commissioned leadership of Imam Ali the Commander of the Faithful. He has rejected it stubbornly and arrogantly and he has opposed God's Apostle obstinately concerning this issue.

Thereafter, God Almighty states:

سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ

"Soon will I visit him with a mount of calamities! For he thought and he plotted."

This means: He thought viciously about the Holy Prophet's command of granting Imam Ali this Divinely commissioned leadership. He then decided and plotted that once God's Apostle departs from this world, he would turn down the homage he had already paid to Imam Ali during the lifetime of God's Apostle.

As for God's saying,

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

"And woe to him! How he plotted! Yea, woe to him! How he plotted,"

it holds an indication of repeated punishment that shall afflict this man at the hands of the Rising Imam.

As for God's saying,

ثُمَّ نَظَرَ

"Then he looked round,"

it means: He looked at God's Apostle and at the Commander of the Faithful.

So, he, as God stated,

عَبَسَ وَبَسَرَ

"frowned and scowled."

This is because of what he was commanded to do; that is, he was commanded to pay homage to Imam Ali as the next, direct, leader.

God Almighty continued,

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ

"Then, he turned back and was haughty. Then, he said: 'This is nothing but magic, derived from of old.'"

Zufar said that the Prophet bewitched people and made them incline towards [Imam] Ali.

إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ

"This is nothing but the word of a mortal!"

Zufar said: The Prophet's command to pay homage to [Imam] Ali is nothing but the word of a mortal. It is not a revelation of God!

سَأُصْلِيهِ سَقَرَ

"Soon will I cast him into Hellfire..."

This verse and the ones following were revealed about Zufar.[1]

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 395.

Surah al-Muddaththir 74, verse 31

God Almighty states in the Holy Quran:

وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ
ءَامَنُوٓا۟ إِيمَٰنًا ۖ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ
يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾

"And WE have set none but angels as guardians of the Fire. And WE have fixed their number only as a trial for unbelievers, in order that the People of the Book may arrive at certainty, and the believers may increase in faith, and that no doubts may be left for the People of the Book and the believers, and that those in whose hearts is a disease and the unbelievers may say, 'What symbol does God intend by this?' Thus does God leave to stray whom HE pleases, and guide whom HE pleases. And none can know the forces of your Lord except HE. And this is no other than a warning to mankind."

Sharaf al-Din al-Najafi wrote: According to the Holy Imams' exegeses of the Holy Quran, master transmitters of Imamic traditions reported Amr ibn Shimr on the authority of Jabir ibn Yazid to have said:

Explaining God's saying [in the Holy Quran],

وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً

"And WE have set none but angels as guardians of the Fire,"

[Imam] Abu-Ja'far [al-Baqir] said:

The *Fire* in this verse is an indication of the Rising Imam, whose reappearance shall be a glowing light that is lit for all those who live in the east and the west of the earth.

The *angles* (مَلَٰٓئِكَةً) is an indication of those who possess the knowledge of the Holy Prophet's family, God's blessings be upon all of them.

The word *unbelievers* (لِّلَّذِينَ كَفَرُوا۟) in God's saying,

وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟

"And WE have fixed their number only as a trial for unbelievers,"

is an indication of those who deny the Rising Imam and his reappearance.

And the *People of the Book* (ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ) in God's saying,

لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ

"... in order that the People of the Book may arrive at certainty,"

is an indication of the Shia (partisans of the Prophet's family). They are the true people of God's Book and they are the only ones who follow those granted God's Book, Wisdom, and Prophethood.

God's saying,

وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ

"... and the believers may increase in faith, and that no doubts may be left for the People of the Book,"

means: The Shia may not doubt anything related to the Rising Imam.

God's saying,

ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ

"those in whose hearts is a disease"

is an indication of the Shia who have weak faith in the Rising Imam.

God, copying the words of unbelievers and those in whose hearts is a disease, states:

وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا

"Those in whose hearts is a disease and the unbelievers may say: What symbol does God intend by this?"

In reply to their question, God Almighty states,

كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ

"Thus does God leave to stray whom HE pleases, and guide whom HE pleases."

True believers are those who surrender to God, but disbelievers are those who doubt HIS acts.

God Almighty then states,

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

"And none can know the forces of your Lord except HE."

The *forces of your Lord* (جُنُودَ رَبِّكَ) are exclusively the Shia, who are the witnesses of God on HIS lands.

God Almighty then states,

وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ

"And this is no other than a warning to mankind."[1]

[1] *Ibid.*

Surah al-Muddaththir 74, verse 37-56

God Almighty states in the Holy Quran:

لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ ﴿٣٩﴾ فِي جَنَّٰتٖ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ
ٱلۡمُجۡرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمۡ فِي سَقَرَ ﴿٤٢﴾ قَالُواْ لَمۡ نَكُ مِنَ ٱلۡمُصَلِّينَ ﴿٤٣﴾ وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ
مَعَ ٱلۡخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمۡ عَنِ
ٱلتَّذۡكِرَةِ مُعۡرِضِينَ ﴿٤٩﴾ كَأَنَّهُمۡ حُمُرٞ مُّسۡتَنفِرَةٞ ﴿٥٠﴾ فَرَّتۡ مِن قَسۡوَرَةِۭ ﴿٥١﴾ بَلۡ يُرِيدُ كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُؤۡتَىٰ صُحُفٗا
مُّنَشَّرَةٗ ﴿٥٢﴾ كَلَّاۖ بَل لَّا يَخَافُونَ ٱلۡأٓخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذۡكُرُونَ إِلَّآ أَن
يَشَآءَ ٱللَّهُۖ هُوَ أَهۡلُ ٱلتَّقۡوَىٰ وَأَهۡلُ ٱلۡمَغۡفِرَةِ ﴿٥٦﴾

"... to any of you that chooses to press forward, or to follow behind. Every soul will be held in pledge for its deeds. Except the companions of the Right Hand. They will be in gardens of delight. They will question each other and ask of the sinners: 'What led you into hellfire?' They will say: 'We were not of those who prayed. Nor were we of those who fed the indigent. But we used to talk vanities with vain talkers. And we used to deny the Day of Judgment until there came to us death that is certain.' Then will no the intercession of any intercessors profit them. Then what is the matter with them that they turn away from admonition? As if they were affrighted asses, fleeing from a lion! Forsooth, each one of them wants to be given scrolls of revelation spread out! By no means! But they do not fear the Hereafter. Nay, this surely is an admonition. Let any who will, keep it in remembrance! But none will keep it in remembrance except as God wills. HE is the lord of righteousness and the lord of forgiveness."

Sharaf al-Din al-Najafi wrote: According to the Holy Imams' exegeses of the Holy Quran, master transmitters of Imamic traditions reported Amr ibn Shimr on the authority of Jabir ibn Yazid to have said:

Explaining God's saying [in the Holy Quran],

لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ

"... to any of you that chooses to press forward, or to follow behind,"

[Imam] Abu-Ja'far [al-Baqir] said:

This Quranic verse means: Today, before the advent of the Rising Imam, if one chooses, one may press forward and accept the truth. But if another one chooses, one may drop back.

As for God's saying,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ

"Every soul will be held in pledge for its deeds. Except the companions of the Right Hand,"

the *companions of the Right Hand* (أَصْحَابَ الْيَمِينِ) are the children of the faithful believers. God the All-blessed and All-exalted states [elsewhere in the Holy Quran]:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

"As for those who believe and whose families follow them in faith, to them shall WE join their families. [52:21]"

This is so because they have believed since their existence in the World of Covenant.

As for God's saying,

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

"And we used to deny the Day of Judgment,"

this is an indication of the day on which the Rising Imam shall reappear.

God Almighty states thereafter:

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ

"Then what is the matter with them that they turn away from admonition?"

The *admonition* (التَّذْكِرَةِ), here, is an indication of the Divinely commissioned leadership of [Imam Ali] the Commander of the Faithful.

As for God's saying,

كَأَنَّهُمْ حُمُرٌ مُسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ

"As if they were affrighted asses, fleeing from a lion,"

it means: They are just like zebras that flew from a lion upon seeing it. Similarly, the deniers of the Rising Imam flee repulsively from the truth

whenever they hear any word about the exclusive distinctions of Muhammad's family.

God the All-exalted states after that,

كَلَّا بَل لَّا يَخَافُونَ ٱلْآخِرَةَ

"By no means! But they do not fear the Hereafter."

And this is an indication of the [global] government of the Rising Imam.

Having introduced *admonition* (ٱلتَّذْكِرَةَ) as the Divinely commissioned leadership [of the Holy Imams], God Almighty stated:

كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

"Nay, this surely is an admonition. Let any who will, keep it in remembrance! But none will keep it in remembrance except as God wills. HE is the Lord of righteousness and the lord of forgiveness."

In this Quranic verse, *righteousness* (ٱلتَّقْوَىٰ) is an indication of the Holy Prophet, while *forgiveness* (ٱلْمَغْفِرَةِ) is an indication of [Imam Ali] the Commander of the Faithful.[1]

[1] *Ibid.*

SURAH AL-TAKWEER

Surah al-Takweer 81, verse 15-6

God Almighty states in the Holy Quran:

فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝١٥ ٱلۡجَوَارِ ٱلۡكُنَّسِ ۝١٦

"So, verily, I call to witness the occulted planets that run their course and hide themselves."

[1] Muhammad ibn Ya'qoub wrote: A number of our brethren-in-faith are reported, on the authority of Sa'd ibn Abdullah, on the authority of Ahmed ibn al-Hassan, on the authority of Umar ibn Yazid, on the authority of al-Hassan ibn al-Rabii' al-Hamdani, to have said: Muhammad ibn Is'haq narrated to us on the authority of Usayd ibn Tha'labah, on the authority of Ummu-Hani who said:

When I met him, I asked [Imam] Abu-Ja'far Muhammad ibn Ali [al-Baqir] to explain to me this Quranic verse:

فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝١٥ ٱلۡجَوَارِ ٱلۡكُنَّسِ ۝١٦

"So, verily, I call to witness the occulted planets that run their course and hide themselves."

He said: The *occulted planets* (بِٱلۡخُنَّسِ) is an indication of the Imam who shall be occulted during his lifetime. So, people will not have any idea about where he is. This will come to pass in the year 260. Then, he shall appear like a star of piercing radiance in the darkest hour of night. If you live to see that, then you will be highly delighted.[1]

[2] Muhammad ibn Ya'qoub also wrote: Ali ibn Muhammad is reported, on the authority of Ja'far ibn Muhammad, on the authority of Musa ibn Ja'far al-Baghdadi, on the authority of Wuhayb ibn Shadhan, on the authority of al-Hussein ibn Rabii', on the authority of Muhammad ibn Is'haq, on the authority of Ummu-Hani, to have said:

I asked [Imam] Abu-Ja'far Muhammad ibn Ali [al-Baqir] to explain to me these words of God the Almighty and All-majestic [in the Holy Quran]:

---

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 1, p. 341.

فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝١٥ ٱلۡجَوَارِ ٱلۡكُنَّسِ ۝١٦

"So, verily, I call to witness the occulted planets that run their course and hide themselves."

He said:

The *occulted planets* (بِٱلۡخُنَّسِ) is an indication of the Imam who shall be occulted in the year 260. Then, he shall appear like a star of piercing radiance in the darkest hour of night. If you live to see that, then you will be highly delighted.[1]

[3] In his book *Kitab al-Ghaybah*, Muhammad ibn Ibrahim al-Nu'mani wrote: Salamah ibn Muhammad, telling us, said: Ahmed ibn Ali ibn Dawoud, narrating to us, said: Ahmed ibn al-Hassan narrated to us on the authority of Imran ibn al-Hajjaj, on the authority of Abd al-Rahman ibn Abi-Najran, on the authority of Muhammad ibn Abi-Umayr, on the authority of Muhammad ibn Is'haq, on the authority of Usayd ibn Tha'labah, on the authority of Ummu-Hani who said:

I asked [Imam] Abu-Ja'far Muhammad ibn Ali [al-Baqir], "What is the meaning of these words of God the Almighty and All-majestic [in the Holy Quran]:

فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ

'So, verily, I call to witness the occulted planets.'

He answered:

O Ummu-Hani! The *occulted planets* (بِٱلۡخُنَّسِ) is an indication of the Imam who shall occult himself from people's views until people will not have any further idea where he is. This shall be in the year 260. Then, he shall appear like a star of piercing radiance in the darkest hour of night. If you live to witness that time, then you will be highly delighted.[2]

[4] Muhammad ibn al-Abbas wrote: Ja'far ibn Muhammad ibn Malik narrated to us on the authority of Muhammad ibn Isma'eel ibn al-Samman, on the authority of Musa ibn Ja'far ibn Wahab, on the authority of Wahab ibn Shadhan, on the authority of al-Hassan ibn Rabii', on the authority of Muhammad ibn Is'haq who said: Narrating to me, Ummu-Hani said:

When I asked [Imam] Abu-Ja'far [al-Baqir] to explain to me these words of God the Almighty and All-majestic [in the Holy Quran]:

---

[1] *Ibid.*

[2] Al-Nu'mani, *Kitab al-Ghaybah*, p. 75.

فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝١٥ ٱلۡجَوَارِ ٱلۡكُنَّسِ ۝١٦

"So, verily, I call to witness the occulted planets that run their course and hide themselves."

He answered:

O Ummu-Hani! The *occulted planets* (بِٱلۡخُنَّسِ) is an indication of the Imam who shall occult himself in the year 260. Then, he shall appear like a star of piercing radiance in the darkest hour of night. If you, Ummu-Hani, live until his time, then you will be highly delighted.[1]

Comment: The year 260 is the year in which Imam Abu-Muhammad al-Hassan ibn Ali al-Askari, the Rising Imam's father, passed away.

[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

SURAH AL-INSHIQAQ

Surah al-Inshiqaq 84, verse 19

God Almighty states in the Holy Quran:

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

"You shall surely march from stage to stage."

Ibn Babawayh wrote: Al-Muzhaffar ibn Ja'far ibn al-Muzhaffar al-Alawi [al-Samarqandi, God's mercy be upon him], narrating to us, said: Ja'far ibn Muhammad ibn Mas'oud and Haydar ibn Muhammad al-Samarqandi, narrating to us, said: Muhammad ibn Mas'oud, narrating to us, said: Jibreel ibn Ahmed narrated to us on the authority of Musa ibn Ja'far al-Baghdadi who said: Al-Hassan ibn Muhammad al-Sayrafi narrated to me on the authority of Hannan ibn Sadeer, on the authority of his father who said:

> [Imam] Abu-Abdullah [al-Sadiq] said to me: "Verily, the Rising Imam of us shall enter into an occultation that last for a long time."
>
> "O son of God's Apostle!" I asked. "Why is that?"
>
> The Imam answered: "That is because God the Almighty and All-majestic has decided resolutely that all the patterns of the periods of occultation of HIS past prophets would be applied to him [i.e. the Rising Imam]. Therefore, Sadeer, the Rising Imam must be occulted for the same periods of the prophets' periods of occultation. God the Almighty and All-majestic stated [in the Holy Quran]:
>
> لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ
>
> *'You shall surely march from stage to stage.'*
>
> That is, you shall surely follow the same examples of the bygone nations"[1]

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[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 480.

SURAH AL-BUROUJ

Surah al-Burouj 85, verse 1

God Almighty states in the Holy Quran:

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾

"I swear by the heaven full of constellations."

In his book *al-Ikhtissass,* Sheikh al-Mufid wrote: Muhammad ibn Ali ibn Babawayh is reported to have said: Muhammad ibn Musa ibn al-Mutawakkil narrated to us on the authority of Muhammad ibn Abi-Abdullah al-Kufi, on the authority of Musa ibn Imran, on the authority of his uncle al-Hussein ibn Yazid, on the authority of Ali ibn Salim, on the authority of his father, on the authority of Salim ibn Dinar, on the authority of Sa'd ibn Zhareef, on the authority of al-Asbagh ibn Nubatah who said: I heard [Abdullah] Ibn Abbas say:

> God's Apostle—God's peace and blessings be upon him and his family—said to me:
>
> "Remembrance of God the Almighty and All-majestic is a sort of devotion. Remembrance of me is a sort of devotion. Remembrance of Ali is a sort of devotion. And remembrance of the Imams from his progeny is a sort of devotion.
>
> I swear this by HIM Who sent me as HIS prophet and made me the best of HIS creatures! Verily, my successor is most surely the best of all successors to prophets. He is most surely the authority of God over HIS servants, and the vicegerent of God among HIS creatures. The rightly guiding Imams, who shall come after me, are his descendants. For them, God stops penalty from afflicting the inhabitants of the earth. For them, God holds back heaven from falling down on the earth except with HIS permission. For them, God holds back mountains lest they convulse with the people of the earth. For them, God pours down rain on HIS creatures. And for them, God allows plants to grow.
>
> These [Imams] are truly the saints of God, and are truthfully the vicegerents of HIM [and the successors to me]. Their number is the same

number of the months; they are twelve in number. And their number is the same number of the chieftains who lived in the time of [Prophet] Moses the son of Amram."

The Holy Prophet then recited this Quranic verse:

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ

"I swear by the heaven full of constellations."

He then asked me, "O son of Abbas! Do you assume that God takes an oath by the heaven and its constellations and HE means this natural heaven and its constellations?"

I said, "O God's Apostle! If it is not so, then what is the actual meaning of this oath?"

The Holy Prophet explained, "The *heaven* (وَٱلسَّمَآءِ) is an indication of me. And the *constellations* (ذَاتِ ٱلْبُرُوجِ) is an indication of the Imams who shall come after me. The first of them is Ali, and the last of them is al-Mahdi. God's peace and blessings be upon them all.[1]

[1] Sheikh al-Mufid, *al-Ikhtissass*, p. 223.

SURAH AL-TARIQ

Surah al-Tariq 86, verse 15-7

God Almighty states in the Holy Quran:

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

"As for them, they are but plotting a scheme, and I am planning a scheme. Therefore, grant a delay to the unbelievers. Give respite to them gently."

Ali ibn Ibrahim wrote: Ja'far ibn Muhammad narrated to us on the authority of Abdullah [or, Ubaydullah] ibn Musa, on the authority of al-Hassan ibn Ali [on the authority of] ibn Abi-Hamzah [on the authority of his father], on the authority of Abu-Basseer who said:

... I asked the Imam to explain to me God's saying,

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا

"As for them, they are but plotting a scheme, and I am planning a scheme."

He explained: They plotted a scheme against God's Apostle, and a scheme against [Imam] Ali, and a scheme against [Lady] Fatima. So, God said to the Holy Prophet: O Muhammad! *They are plotting a scheme, and I am planning a scheme. So,* Muhammad, *grant a delay to the unbelievers* until the time of the reappearance of the Rising Imam. He shall wreak revenge upon the tyrants and oppressors of the Quraysh tribe, the children of Umayyah, and the other [tyrannical] people.[1]

---

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 416.

SURAH AL-GHASHIYAH

Surah al-Ghashiyah 88, verse 1-4

God Almighty states in the Holy Quran:

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ۝١ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ۝٢ عَامِلَةٌ نَّاصِبَةٌ ۝٣ تَصْلَىٰ نَارًا حَامِيَةً ۝٤

"Has the story reached you of the overwhelming event? Some faces, on that day, will be humiliated, laboring hard, and weary, while they enter the blazing fire."

Muhammad ibn Ya'qoub wrote: A group [of our brethren-in-faith] reported Sahl on the authority of Muhammad, on the authority of his father who said:

I asked [Imam] Abu-Abdullah [al-Sadiq] about God's saying:

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ

"Has the story reached you of the overwhelming event?"

In reply, he explained: "The Rising Imam shall overwhelm them by sword."

I asked, "What about God's saying:

وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ

'Some faces, on that day, will be humiliated?'"

The Imam answered: "These faces will be so humiliated to defy the Rising Imam."

"What is the meaning of *'laboring hard'* (عَامِلَةٌ)?" I asked.

The Imam said: "It means that they acted upon the opposite of what God has revealed."

"And what is the meaning of *'weary'* (نَّاصِبَةٌ)?" I asked.

The Imam answered: "It means that they appointed others than the Imam's governors to the office of governance."

"What is meant by

تَصْلَىٰ نَارًا حَامِيَةً

'while they enter the blazing fire'?" I asked.

The Imam said: "They shall be exposed to the fire of war in this world in the reign of the Rising Imam, and be exposed to the fire of Hell in the Hereafter."[1]

[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 50.

SURAH AL-FAJR

Surah al-Fajr 89, verses 1-4

God Almighty states in the Holy Quran:

وَٱلْفَجْرِ ۝١ وَلَيَالٍ عَشْرٍ ۝٢ وَٱلشَّفْعِ وَٱلْوَتْرِ ۝٣ وَٱلَّيْلِ إِذَا يَسْرِ ۝٤

"I swear by the daybreak, and by the ten nights, and by the even and the odd, and by the night when it departs."

Sharaf al-Din al-Najafi wrote: Through a complete chain of authority, Amr ibn Shimr reported Jabir ibn Yazid al-Ju'fi to have said:

> Commenting on these Quranic verses, [Imam] Abu-Abdullah [al-Sadiq] said:
>
> As for God's saying,
>
> وَٱلْفَجْرِ
>
> *"I swear by the daybreak,"*
>
> the *daybreak* is an indication of the Rising Imam.
>
> As for HIS saying,
>
> وَلَيَالٍ عَشْرٍ
>
> *"... and by the ten nights,"*
>
> these *ten nights* are indications of the Holy Imams beginning with [Imam] al-Hassan [ibn Ali ibn Abi-Talib] and ending with [Imam] al-Hassan [ibn Ali ibn Muhammad].
>
> As for HIS saying thereafter,
>
> وَٱلشَّفْعِ
>
> *"... and by the even,"*
>
> this is an indication of [Imam Ali] the Commander of the Faithful, and [Lady] Fatima.
>
> And HIS saying,

وَٱلْوَتْرِ

"...and the odd"

holds an indication of HIM; God the One and Only, Who has no associate or partner in godhead.

As for HIS saying,

وَٱلَّيْلِ إِذَا يَسْرِ

"... and by the night when it departs,"

this is an indication of the rule established by Habtar.[1] It will continue until the establishment of the rule of the Rising Imam.[2]

[1] Habtar is another metaphorical name of *"a famous personality"* whom is held primarily responsible for depriving the Holy Prophet's family of their rights generally, and their right to leadership specifically.

[2] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

SURAH AL-SHAMS

Surah al-Shams 91, verses 1-4

God Almighty states in the Holy Quran:

وَٱلشَّمۡسِ وَضُحَىٰهَا ۝١ وَٱلۡقَمَرِ إِذَا تَلَىٰهَا ۝٢ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ۝٣ وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَا ۝٤

"I swear by the sun and its brilliance, and by the moon when it follows it, and by the day when it shows it, and by the night when it draws a veil over it."

[1] Muhammad ibn al-Abbas wrote: Muhammad ibn al-Qasim is reported to have narrated Ja'far ibn Abdullah, on the authority of Muhammad ibn Abdullah [or Abd al-Rahman], on the authority of Muhammad ibn Abd al-Rahman [or, Abdullah], on the authority of Abu-Ja'far al-Qummi, on the authority of Muhammad ibn Umar, on the authority of Suleiman al-Daylami who said:

As I asked him to explain to me these words of God the Almighty and All-majestic [in the Holy Quran]:

وَٱلشَّمۡسِ وَضُحَىٰهَا

"I swear by the sun and its brilliance,"

[Imam] Abu-Abdullah [al-Sadiq] said: "The *sun* (وَٱلشَّمۡسِ) is an indication of God's Apostle, for he made clear for people their religion.

"What is the explanation of God's saying:

وَٱلۡقَمَرِ إِذَا تَلَىٰهَا

'... and by the moon when it follows it'?"

I asked. The Imam answered: "The *moon* (وَٱلۡقَمَرِ) is an indication of [Imam Ali] the Commander of the Faithful, for he follows God's Apostle.

"And what is the explanation of God's saying:

وَٱلنَّهَارِ إِذَا جَلَّىٰهَا

'... and by the day when it shows it.'?"

I asked. The Imam explained, "The *day* (وَٱلنَّهَارِ) is an indication of the Imam from Fatima's offspring and the posterity of God's Apostle. He shall

remove the darkness of injustice and wrongness. Hence, God the All-glorified describes him as

وَٱلنَّهَارِ إِذَا تَجَلَّىٰ

'the day when it shows it.'

He is the Rising Imam."

"What is the meaning of God's saying:

وَٱلَّيْلِ إِذَا يَغْشَىٰهَا

'... and by the night when it draws a veil over it.'?"

The Imam said: "The *night* (وَٱلَّيْلِ) is an indication of the unjust rulers who seized the affairs of leaderships wrongly, depriving Muhammad's family of their rights. They thus sat in a place that Muhammad's family are more entitled to it than they are. Thereby, they cheated God's religion by means of injustice and wrongness. Describing their deeds, God the All-glorified stated:

وَٱلَّيْلِ إِذَا يَغْشَىٰهَا

... and by the night when it draws a veil over it."[1]

[2] Sharaf al-Din al-Najafi wrote: Ali ibn Muhammad reported the following on the authority of Abu-Jamila, on the authority of al-Halabi. It is also reported by Ali ibn al-Hakam on the authority of Aban ibn Uthman, on the authority of al-Fadhl ibn al-Abbas who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

As for God's saying,

وَٱلشَّمْسِ وَضُحَىٰهَا

"I swear by the sun and its brilliance,"

the *sun* (وَٱلشَّمْسِ) is an indication of [Imam Ali] the Commander of the Faithful. And *its brilliance* (وَضُحَىٰهَا) is an indication of the rise of the Rising Imam, because God the All-glorified states [elsewhere in the Holy Quran]:

وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى

"... and let the people be assembled when the sun is well up. [20:59]"

---

[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

God states thereafter:

وَٱلْقَمَرِ إِذَا تَلَىٰهَا

"... and by the moon when it shows it."

The *moon* (وَٱلْقَمَرِ) is an indication of [Imam] al-Hassan and [Imam] al-Hussein.

As for God's saying,

وَٱلنَّهَارِ إِذَا جَلَّىٰهَا

"... and by the day when it shows it."

The *day* (وَٱلنَّهَارِ) is an indication of the rise of the Rising Imam.

And HIS saying,

وَٱلَّيْلِ إِذَا يَغْشَىٰهَا

"and by the night when it draws a veil over it,"

holds an indication of Habtar and his reign, as he drew a veil on the truth.

God then states,

وَٱلسَّمَآءِ وَمَا بَنَىٰهَا

"and by the heaven and HIM Who made it."

The *heaven* (وَٱلسَّمَآءِ) is an indication of [the Holy Prophet] Muhammad—God's peace and blessings be upon him and his family—for he is as high as the sky. And the creatures extend their necks to him to learn knowledge from him.

And God's saying,

وَٱلْأَرْضِ وَمَا طَحَىٰهَا

"and by the earth and HIM Who extended it,"

holds an indication of the partisans of the Prophet's family (i.e. the Shia) who represent the earth.

Then, God states:

وَنَفْسٍ وَمَا سَوَّىٰهَا

"And by the soul and Him Who made it perfect."

In this verse there is an indication of the *believer* who shall prevail on the creatures. Although being on the right, he is occulted from views of

people.

God's saying,

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا

"Then HE inspired it to understand what is right and wrong for it,"

means that HE inspired the souls to distinguish between the right and the wrong.

God states thereafter,

قَدْ أَفْلَحَ مَن زَكَّىٰهَا

"He will indeed be successful who purifies it."

This means: A soul that God grants purification shall most surely be successful.

Likewise, God's saying,

وَقَدْ خَابَ مَن دَسَّىٰهَا

"And he will indeed fail who corrupts it,"

means that a soul that God causes to be corrupt will most surely fail.

God then states:

كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ

"The Thamud rejected through their inordinate wrongdoing."

Thamud (ثَمُودُ), here, is an indication of a group of Shia. The evidence is that God the All-glorified states [elsewhere in the Holy Quran]:

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ

"As to the Thamud, WE guided them, but they preferred blindness to guidance. So, the stunning punishment of humiliation seized them."

This *stunning punishment* (ٱلْعَذَابِ ٱلْهُونِ) is the sword that will be activated upon the reappearance of the Rising Imam.

God states thereafter:

فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَىٰهَا

"So, God's Apostle said to them: Leave alone God's she-camel, and give her to drink."

In this verse, *God's Apostle* (رَسُولُ ٱللَّهِ) is an indication of the Holy Prophet

Muhammad, while the *she-camel* (نَاقَةَ) is an indication of the Imam who understood God's communications and delivered them to people for sake of God. The *drink* (وَسُقْيَهَا) in the verse represents the rich source of knowledge that is possessed by the Imam exclusively.

God then states:

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّىٰهَا

"But they called him a liar and slaughtered her. Therefore, their Lord crushed them for their sin and levelled them with the ground."

This shall come to pass in the time of the Return.

God Almighty adds:

وَلَا يَخَافُ عُقْبَاهَا

"And HE does not fear its consequence."

And this means: There will be no fear to punish the wrongdoers if they commit their wrongdoings again.[1]

[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

SURAH AL-LAYL

Surah al-Layl 92, verses 1-2

God Almighty states in the Holy Quran:

وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢

"I swear by the night when it draws a veil, and by the day when it shines in brightness."

[1] Ali ibn Ibrahim wrote: Ahmed ibn Idris, telling us, said: Muhammad ibn Abd al-Jabbar narrated to us on the authority of Ibn Abi-Umayr, on the authority of Hammad ibn Uthman, on the authority of Muhammad ibn Muslim who said:

When I asked him to explain to me God's saying [in the Holy Quran],

وَٱلَّيۡلِ إِذَا يَغۡشَىٰ

"I swear by the night when it draws a veil,"

[Imam] Abu-Ja'far [al-Baqir] said:

> In this place, the *night* (وَٱلَّيۡلِ) is an indication of the second one who would draw a veil on [Imam Ali] the Commander of the Faithful all during his reign and rule that was given to him wrongly. Yet, the Commander of the Faithful would act patiently during the reigns of these illegitimate rulers until their rule would come to an end.

I also asked him to explain God's saying thereafter:

وَٱلنَّهَارِ إِذَا تَجَلَّىٰ

"And by the day when it shines in brightness."

And the Imam answered:

> The *day* (وَٱلنَّهَارِ) is an indication of the Rising Imam who shall be one of us, the Prophet's family. When he reappears, his government shall overcome the wrong.
>
> The Holy Quran strikes examples for people. In it, God Almighty

addresses HIS Apostle and us. Therefore, none knows its meanings and interpretations except us.[1]

[2] Sharaf al-Din al-Najafi wrote:

Concerning the true meanings of this Quranic chapter, Amr ibn Shimr is reported to have quoted Jabir ibn Yazid as saying: [Imam] Abu-Abdullah [al-Sadiq], explaining the verses of this Quranic chapter, said:

وَٱلَّيۡلِ إِذَا يَغۡشَىٰ

"I swear by the night when it draws a veil:"

The *night* (وَٱلَّيۡلِ) is an indication of the rule of Satan up to the day of resurrection, which is the day on which the Rising Imam shall rise.

وَٱلنَّهَارِ إِذَا تَجَلَّىٰ

"And by the day when it shines in brightness:"

The *day* (وَٱلنَّهَارِ) is an indication of the Rising Imam when he rises.

فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ

"So, he who gives in charity and fears God:"

This is an indication of those who give themselves to follow the truth and to fear falsity.

فَسَنُيَسِّرُهُۥ لِلۡيُسۡرَىٰ

"We will indeed make smooth for him the path to Bliss:"

This is an indication of Paradise.

وَأَمَّا مَنۢ بَخِلَ وَٱسۡتَغۡنَىٰ

"But he who is a greedy miser and thinks himself self-sufficient:"

This is an indication of those who stingily drive themselves away from the truth and give the lie to the Divinely commissioned leadership of [Imam Ali] the Commander of the Faithful, and the leadership of the Imams to come after him.

فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ

"We will indeed make smooth for him the path to misery:"

The word *misery* (لِلۡعُسۡرَىٰ) here is an indication of hellfire.

---

[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 425.

إِنَّ عَلَيْنَا لَلْهُدَىٰ

"Verily, WE take upon OURSELVES to show the way to true guidance:"

The *true guidance* (لَلْهُدَىٰ) is an indication of [Imam] Ali, for he is straightforwardly the true guidance.

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ

"And, verily, to US belong the end and the beginning:"

This means: True guidance is with [Imam] Ali in the end and in the beginning.

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ

"Therefore, I warn you of fire that fiercely flames:"

This is an indication of the Rising Imam. When he rises with wrath, he shall kill nine hundred and ninety-nine persons per each thousand persons.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى

"None shall enter it but the unhappiest ones:"

The unhappiest ones are the enemies of Muhammad's family.

وَسَيُجَنَّبُهَا الْأَتْقَى

"And away from it shall be kept the one most pious to God."

This is an indication of [Imam Ali] the Commander of the Faithful, and his partisans.[1]

---

[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

The most distinctive feature of night is darkness, while the most distinctive feature of day is its brightness. Everything that is abhorred by man in the various aspects of life is familiarly described as night. Examples are ignorance, polytheism and mischief. Similarly, whatever is liked by man is familiarly described as light. Examples are knowledge, monotheism and conviction. The Imam, when present and leading the community, is the source of the lights of true guidance and all blissful things. But when he is occulted or deprived of his right to leadership, he cannot give people what they need. Therefore, the world for these people becomes as dark as night, for the darkness of misfortunes and hardships will cast its shadows on them. Therefore, when the Imam reappears and establishes his government on the earth, all traces of mischief and corruption disappear.

In the light of this introduction, it may seem clear that Imam al-Sadiq, in the tradition

involved, likens depriving Imam Ali and his immaculate descendants of their right to rule and leadership, to dark night. Because when the Imams were deprived of their right, the signs of the true religion were obliterated. And the misleading personal whims ruled over Muslims.

Likewise, Imam al-Sadiq likens the inevitably coming government of Imam al-Mahdi to daytime in its brightness. Hence, when daytime comes, the darkness of night fades away.

SURAH AL-QADR

Surah al-Qadr 97, verse 5

God Almighty states in the Holy Quran:

سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝٥

"Peace! It is till the break of the morning."

[1] Muhammad ibn al-Abbas wrote: Ahmed ibn Hudheh reported on the authority of Ibrahim ibn Is'haq, on the authority of Abu-Yahya al-San'ani to have said:

I heard [Imam] Abu-Abdullah [al-Sadiq] say: My father Muhammad said to me:

> One day, [Imam] al-Hassan and [Imam] al-Hussein were in the presence of their father [Imam] Ali ibn Abi-Talib when he recited Surah al-Qadr. "Father!" [Imam] al-Hussein said. "When it comes out of your mouth, this Surah (Quranic chapter) looks sweeter."
>
> Imam Ali answered: "O son of God's Apostle! I know about this Surah what you do not know. When it was revealed, your grandfather God's Apostle sent for me. When I presented myself before him, he recited this Surah. He then put his hand on my right shoulder and said: 'You are my brother, successor, and the leader of my people after my departure. And you represent war against my enemies up to the day on which the creatures will be resurrected. This Surah is revealed for you and for your two sons and descendants after you. My angel-brother, the Archangel Gabriel, foretold me of all the events that would happen to my people, year by year. By God I swear this! You will face all these events, the like of which did happen to the prophets. And this Surah will place shining brightness in your heart and the hearts of your successors until the break of the dawn of the Rising Imam.'"[1]

---

[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).

[2] Sharaf al-Din al-Najafi wrote: Muhammad ibn Jumhour is reported to have quoted Musa ibn Bakr, on the authority of Zurarah, on the authority of Hamran, to have said:

I asked [Imam] Abu-Abdullah [al-Sadiq]: "What are the affairs that are made distinct at the Night of Destiny? Do these affairs include whatever is destined by God the All-blessed and All-exalted thereat?"

The Imam answered: God's omnipotence is beyond description. HE expressed:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

"Therein, every wise affair is made distinct. [44:4]"

An affair cannot be wise unless it is made distinct. Likewise, it is impossible to describe God's all-powerfulness because God renews whatever HE wills.

God's saying:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

"The Night of Destiny is better than a thousand months,"

holds an indication of Lady Fatima.

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا

"Therein come down the angels and the Spirit."

The *angels* (الْمَلَائِكَةُ) in this verse is an indication of the believers who possess the knowledge of Muhammad's family. And the *Spirit* (وَالرُّوحُ) is an indication of the Holy Spirit, who lies in Lady Fatima.

مِّن كُلِّ أَمْرٍ ۝٤ سَلَامٌ

"... For every affair that is peace."

This is an indication of each and every affair to which one is submitted.

هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

"... till the break of the morning."

This means: ... until the rise of the Rising Imam.[1]

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[1] Sharaf al-Din al-Astrabadi, *Ta'weel al-Ayat al-Zhahirah* (a manuscript).

SURAH AL-BAYYINAH

Surah al-Bayyinah 98, verse 5

God Almighty states in the Holy Quran:

وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ

"And that is the religion right and straight."

Sharaf al-Din al-Najafi wrote: Ibn Asbatt reported Abu-Hamzah to have quoted Abu-Basseer as saying:

[Imam] Abu-Abdullah [al-Sadiq] said:

The *religion* (دِينُ) God has meant in HIS saying [in the Holy Quran],

وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ

"And that is the religion right and straight,"

is the religion of the Rising Imam.[1]

---

[1] *Ibid.*

SURAH AL-ASSR

Surah al-Assr

God Almighty states in the Holy Quran:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

"In the name of God, the Beneficent, the Merciful. I swear by the time! Most surely, man is in loss, except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience."

Ibn Babawayh wrote: Ahmed ibn Haroun al-Fami [or, al-Qadhi], Ja'far ibn Muhammad ibn Masrour, and Ali ibn al-Hussein ibn Shadhawayh al-Mu'addib—God's mercy be upon them all—narrating to us, said: Muhammad ibn Abdullah ibn Ja'far ibn Jami' al-Himyari, narrating to us, said: My father narrated to us on the authority of Muhammad ibn al-Hussein ibn Ziyad al-Zayyat [or, ibn Abi'l-Khattab al-Daqqaq], on the authority of Muhammad ibn Sinan, on the authority of al-Mufadhdhal ibn Umar who said:

I asked [Imam] al-Sadiq Ja'far ibn Muhammad to explain to me these words of God the Almighty and All-majestic [in the Holy Quran]:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾

"I swear by the time! Most surely, man is in loss..."

The Imam answered:

The *time* (وَالْعَصْرِ) is an indication of the time of the reappearance of the Rising Imam.

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ

"Most surely, man is in loss."

This is an indication of our enemies.

إِلَّا ٱلَّذِينَ ءَامَنُوا۟

"... except those who believe."

This means: Those who believe in our signs.

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ

"... and do good."

This is an indication of cooperation between brothers-in-faith.

وَتَوَاصَوْا۟ بِٱلْحَقِّ

"... and enjoin on each other truth."

The *truth* (بِٱلْحَقِّ) here is an indication of Imamate.

وَتَوَاصَوْا۟ بِٱلصَّبْرِ

"... and enjoin on each other patience."

This is an indication of acting patiently during the period of the Imam's occultation.[1]

[1] Sheikh al-Saduq, *Kamal al-Din wa-Tamam al-Ni'mah*, vol. 2, p. 656.

APPENDIX

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(1) Surah al-Baqarah 2, verse 249

God Almighty states in the Holy Quran:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ

"When Saul set forth with his armies, he said: Verily, God will try you at a river."

In his book *Kitab al-Ghaybah*, Muhammad ibn Ibrahim al-Nu'mani wrote: Narrating to us, Ali ibn al-Hussein said: Muhammad ibn Yahya al-Attar narrated to us on the authority of Muhammad ibn Hassaan al-Razi, on the authority of Muhammad ibn Ali al-Kufi who said: Abd al-Rahman ibn Abi-Hashim, narrated to us on the authority of Ali ibn Abi-Hamzah, on the authority of Abu-Basseer who said:

[Imam] Abu-Abdullah [al-Sadiq] said:

The companions of Saul were tried at a river. God the All-exalted states:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ

"When Saul set forth with his armies, he said: Verily, God will try you at a river."

In the same way, the companions of the Rising Imam shall be tried.[1]

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[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 316.

(2) Surah al-Ma'idah 5, verse 3

God Almighty states in the Holy Quran:

ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ

"This day have those who disbelieve despaired of your religion. So, do not fear them, but fear ME."

Al-Ayyashi wrote: Amr ibn Shimr reported Jabir [ibn Yazid al-Ju'fi] to have said:

[Imam] Abu-Ja'far [al-Baqir] said:

God Almighty states [in a verse of the Holy Quran]:

ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ

"This day have those who disbelieve despaired of your religion. So, do not fear them, but fear ME."

The day the Rising Imam shall rise, the children of Umayyah shall despair of Muhammad's family. It is the children of Umayyah who are the disbelievers who despair [of Muhammad's family].[1]

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[1] Al-Ayyashi, *Tafsir* (Exegesis of the Holy Quran), vol. 1, p. 292.

(3) Surah al-Anfal 8, verses 7-8

God Almighty states in the Holy Quran:

وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ۝٧ لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ۝٨

"God desired to manifest the truth of what was true by HIS words and to cut off the root of the unbelievers. That HE may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked."

Al-Ayyashi reports Jabir to have said:

When I asked him about the interpretation of this Quranic verse [comprising these words of God the Almighty and All-majestic],

وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ

"God desired to manifest the truth of what was true by HIS words and to cut off the root of the unbelievers,"

[Imam] Abu-Ja'far [al-Baqir] answered:

> In its intrinsic meaning, this Quranic verse means that God desires for something. And whenever God desires for something, this means that HE wants that thing to be, but HE has not yet caused it to be.
>
> أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ
>
> *"... to manifest the truth of what was true by HIS words."*
>
> This section of the verse means: God desires to manifest the truth about the rights of Muhammad's family.
>
> بِكَلِمَٰتِهِۦ
>
> *"... by HIS words."*
>
> Intrinsically, the words of God is an indication of [Imam] Ali. Hence, [Imam] Ali is intrinsically the word of God.
>
> وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ

"... and to cut off the root of the unbelievers."

The unbelievers are the children of Umayyah. They are the unbelievers whose root shall be cut off by God.

لِيُحِقَّ ٱلْحَقَّ

"That HE may manifest the truth of what was true."

This means that God may manifest the truth about the rights of Muhammad's family. And this shall come to pass upon the advent of the Rising Imam.

وَيُبْطِلَ ٱلْبَـٰطِلَ

"...and show the falsehood of what was false."

This means that the Rising Imam shall show manifestly the falsehood of the children of Umayyah.

And this is the total meaning of God's saying:

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَـٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾

"That HE may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked."[1]

[1] *Ibid.* vol. 2, p. 50.

(4) Surah al-Tawbah 9, verse 3

God Almighty states in the Holy Quran:

وَأَذَانٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِيٓءٌ مِّنَ ٱلْمُشْرِكِينَ وَرَسُولُهُۥ

"And an announcement from God and HIS Messenger, to the people assembled on the day of the Great Pilgrimage, that God and HIS Messenger dissolve obligations with the pagans."

Al-Ayyashi reports Jabir to have said:

When I asked them about the interpretation of these words of God the Almighty and All-majestic [in the Holy Quran],

وَأَذَانٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ

"And an announcement from God and HIS Messenger, to the people assembled on the day of the Great Pilgrimage,"

[Imam Ja'far ibn Muhammad al-Sadiq and Imam] Abu-Ja'far [al-Baqir] answered:

> This is an indication of the reappearance of the Rising Imam who shall publicly introduce himself to people and invite them to follow him.[1]

[1] *Ibid.* p. 76.

(5) Surah Huud 11, verse 110

God Almighty states in the Holy Quran:

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ

"WE certainly gave the Book to Moses, but differences arose therein."

Muhammad ibn Ya'qoub wrote: Ali ibn Muhammad is reported to have quoted Ali ibn al-Abbas, on the authority of al-Hassan ibn Abd al-Rahman, on the authority of Assim ibn Humayd, on the authority of Abu-Hamzah, as saying:

Commenting on these words of God the Almighty and All-majestic [in the Holy Quran],

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ

"WE certainly gave the Book to Moses, but differences arose therein,"

[Imam] Abu-Ja'far [al-Baqir] said:

> They disagreed about their Book just as this community [of Muslims] disagreed about theirs. They will disagree about the document that will be brought to them by the Rising Imam. When large crowds of people deny him, he shall bring them to trial and then behead them.[1]

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[1] Sheikh al-Kulayni, *al-Kafi*, vol. 8, p. 287.

(6) Surah al-Ra'd 13, verse 13

God Almighty states in the Holy Quran:

وَهُوَ شَدِيدُ ٱلْمِحَالِ

"And HE is mighty in prowess."

Muhammad ibn Ibrahim al-Nu'mani, in his book *Kitab al-Ghaybah*, wrote: Ahmed ibn Muhammad ibn Sa'eed, telling us, said: Ali ibn al-Hassan al-Taymali, narrating to us from his book in the month of Rajab, in the year [AH] 277, said: Muhammad ibn Umar ibn Yazid Bayyaa' al-Sabiri, and Muhammad ibn al-Waleed ibn Khalid al-Khazzaz, narrating to us, said: Hammad ibn Uthman narrated to us on the authority of Abdullah ibn Sinan who said: Muhammad ibn Ibrahim ibn Abi'l-Ballad, narrating to me, said: My father narrated to us on the authority of his father who reported al-Asbagh ibn Nubatah to have said:

> I heard [Imam] Ali say: "Verily, before the rise of the Rising Imam there shall come upon people years full of deception and dishonesty. In these years, the truthful is given the lie, the liar is trusted, the evil-minded is favored, and the licentious is listened to."
>
> "What do you mean by the licentious? And what do you mean by the evil-minded?" I asked. The Imam answered:
>
> "Do you not read in the Quran God's saying,
>
> وَهُوَ شَدِيدُ ٱلْمِحَالِ
>
> *'And HE is mighty in prowess?'*
>
> The mighty in prowess in one who is able to prepare anti-conspiracy plans. The evil-minded is one who deceives frequently. And the licentious is one who devices deceptive plots."[1]

[1] Al-Nu'mani, *Kitab al-Ghaybah*, p. 278.

(7) Surah Ta-Ha 20, verse 113

God Almighty states in the Holy Quran:

وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

"Thus have WE sent this down - an Arabic Quran - and explained therein in detail some of the warnings, in order that they may fear God, or that it may cause their remembrance of HIM."

Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

God's saying,

أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

"... or that it may cause their remembrance of HIM"

is an indication of the events that shall take place to the Rising Imam against Sufyani.[1]

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[1] Ali ibn Ibrahim al-Qummi, *Tafsir al-Qummi*, vol. 2, p. 65.

(8) Surah al-Anbiyaa' 21, verse 12

God Almighty states in the Holy Quran:

فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾

"Yet, when they felt OUR punishment coming, behold, they tried to flee from it."

Ali ibn Ibrahim wrote: Muhammad ibn Ja'far, narrating to us, said: Abdullah ibn Muhammad narrated to us on the authority of Abu-Dawoud, on the authority of Suleiman ibn Sufyan, on the authority of Tha'labah, on the authority of Zurarah who said:

[Imam] Abu-Ja'far [al-Baqir], explaining these words of God the Almighty and All-majestic [in the Holy Quran],

فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾

"Yet, when they felt OUR punishment coming, behold, they tried to flee from it. Do not flee! But return to the good things of this life which were given you, and to your homes in order that you may be called to account,"

said:

This is an indication of the treasures they had hoarded.

The Rising Imam will chase the children of Umayyah who would have taken refuge in the Romans. He will take them out therefrom and call them into account, and will ask them to surrender the treasures they had hoarded.[1]

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[1] *Ibid.* p. 68.

(9) Surah al-Ankabuut 29, verse 10

God Almighty states in the Holy Quran:

وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ

"And yet if comes help from your Lord, they will certainly say: Verily, we were with you."

Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

Concerning God's saying,

وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ

"And yet if comes help from your Lord, they will certainly say: Verily, we were with you,"

the *help that comes from God* is an indication of the Rising Imam.[1]

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[1] *Ibid.* p. 149.

(10) Surah al-Saff 61, verse 13

God Almighty states in the Holy Quran:

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

"And yet [there is] another blessing that you love: Help from God and a victory near at hand."

Ali ibn Ibrahim wrote in his book on Quranic exegesis that is ascribed to Imam al-Sadiq, God's peace be upon him:

Concerning God's saying,

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

"And yet [there is] another blessing that you love: Help from God and a victory near at hand,"

the *victory near at hand* (وَفَتْحٌ قَرِيبٌ) in this world is the conquests achieved at the hands of the Rising Imam.[1]

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[1] *Ibid.*

(11) Surah al-Muddaththir 47, verses 46-7

God Almighty states in the Holy Quran:

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٤٧﴾

"And we used to deny the Day of Judgment until there came to us death that is certain."

Furat ibn Ibrahim wrote: Through a full chain of authority, Ja'far ibn Muhammad al-Fazari narrated the following to me:

[Imam] Abu-Abdullah [al-Sadiq], explaining these Quranic verses, said:

The *Day of Judgment* (بِيَوْمِ الدِّينِ) in God's saying:

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

"And we used to deny the Day of Judgment"

is an indication of the day on which the Rising Imam shall rise. It is truly a day of judgment.

And,

حَتَّىٰ أَتَانَا الْيَقِينُ

"until there came to us death that is certain,"

is an indication of the days of the Rising Imam's rule.[1]

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[1] Furat ibn Ibrahim, *Tafsir*, p. 194.

(12) Surah al-Mutaffifeen 83, verse 13

God Almighty states in the Holy Quran:

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

"When OUR communications are recited to him, he says: [These are but] stories of those of yore."

Muhammad ibn al-Abbas wrote: Ahmed ibn Ibrahim reported Abbad through a chain of authority that ends with Abdullah ibn Bakr who said:

[Imam] Abu-Abdullah [al-Sadiq], explaining these words of God the Almighty and All-majestic [in the Holy Quran],

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

"When OUR communications are recited to him, he says: [These are but] stories of those of yore,"

said:

> They will deny the Rising Imam, saying to him: "We do not know you. You are not of the descendants of Fatima." And their words are similar to the words the polytheists had said to the Holy Prophet Muhammad, God's peace and blessings be upon him and his family.[1]

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[1] Muhammad ibn al-Abbas, *Ta'weel al-Ayat al-Zhahirah fi Fadha'il al-Itrah al-Tahirah* (a manuscript).